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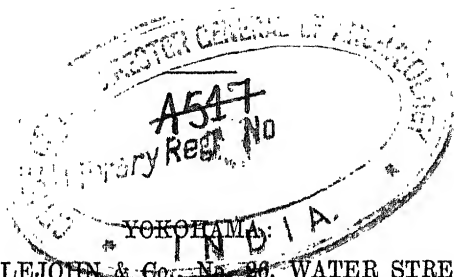
OF

THE ASIATIC SOCIETY OF JAPAN.

26024

891.05
T. A. S. J.

VOL. XV.



R. MEIKLEJOHN & Co. No. 20, WATER STREET.

1887.

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ASIATIC SOCIETY OF JAPAN.

MINUTES OF MEETINGS.

Tōkyō, October 13th, 1886.

A General Meeting was held in the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, October 13th, 1886, at 4.30 p.m., N. J. Hannen, Esq., President, in the Chair.

The minutes of the last General Meeting, having been published in the *Japan Mail*, were taken as read.

A paper on "Japanese," by E. H. Parker, Esq., H. B. M. Vice-Consul, Chemulpho, Korea, was presented and read by the Corresponding Secretary.

Mr. Chamberlain followed with a paper on "The Quasi-Characters called *Yajirushi*."

The President thanked the authors for papers which had given so much instruction and entertainment to the members who had come to hear them.

The meeting then adjourned.

Tōkyō, November 10th, 1886.

A General Meeting was held in the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, November 10th, 1886, at 4.30 p.m., B. H. Chamberlain, Esq., Vice-President, in the chair.

The minutes of the last General Meeting, having been published in the *Japan Mail*, were taken as read.

The Corresponding Secretary intimated the election of Dr. Michaelis as an Ordinary Member of the Society.

In the absence of the author, the Corresponding Secretary then read a paper by E. H. Parker, Esq., H. B. M. Vice-Consul, Chemulpho, Korea, entitled "The Yellow Languages."

W. Denig, Esq., read a paper on "The Gakushi-kai-in."

The Chairman thanked Mr. Denig for the extremely interesting contribution he had made to the Society's Transactions.

The meeting then adjourned.

Tōkyō, December 15th, 1886.

A General Meeting was held in the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, December 15th, 1886, at 4 p.m., Dr. E. Divers in the chair.

The minutes of the last meeting, having been published in the *Japan Mail*, were taken as read.

A paper "On the Connection of Japanese with the Adjacent Continental Languages," by the Rev. Dr. Edkins, Peking, was, in the absence of the author, presented to the meeting by the Recording Secretary.

Two papers, by E. H. Parker, Esq., H. B. M. Vice-Consul, Chemulpho, Korea, on "The Manchus" and on "The Manchu Relations with Korea," were, in the absence of the author, read by the Corresponding Secretary.

The Chairman expressed the thanks of the Society to the authors of the papers that had been presented.

The meeting then adjourned.

Tōkyō, February 9th, 1887.

A General Meeting of the Asiatic Society of Japan was held in the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, February 9th, 1887, at 4 p.m., N. J. Hannen, Esq., President, in the chair.

The Corresponding Secretary intimated the election of Mr. E. H. Parker as a non-resident, and of Mr. S. Isawa as a resident, member.

Mr. H. A. C. Bonar's paper on "Maritime Enterprise in Japan" was, in the absence of the author, read by the Corresponding Secretary.

The President expressed the thanks of the Society to Mr. Bonar for his valuable paper.

After a few remarks from several of the members present, the meeting adjourned.

Tōkyō, March 16th, 1887.

A General Meeting of the Asiatic Society of Japan was held in the College of Engineering, Tora-no-mon, Tōkyō, on Wednesday, March 16th, 1887, the Rev. Dr. Amerman, Vice-President, in the chair.

The minutes of the last meeting, having been published in the *Japan Mail*, were taken as read.

The Corresponding Secretary intimated the election of Mr. A. E. Wileman as a member of the Society.

The Chairman then called upon Professor Chamberlain, who delivered to a large and appreciative audience an interesting lecture on the Ainos, which was illustrated by photographs and by a collection of Aino clothing, utensils and implements.

The Chairman, in thanking Mr. Chamberlain in the name of the Society for his highly interesting lecture, remarked that a formal vote was hardly necessary, seeing that the meeting had already given no uncertain indication of appreciation.

The meeting then adjourned.

YOKOHAMA, April 26th, 1887.

A General Meeting of the Society was held in the Public Hall, Yokohama, on April 26th, 1887, N. J. Hannen, Esq., President, in the chair.

The minutes of the last meeting, having been published in the *Japan Mail*, were taken as read.

The President then introduced to the meeting Professor C. G. Knott, D.Sc., F.R.S.E., who gave a lecture on "Total Solar Eclipses, with special reference to the coming event of August 19th." The lecture was illustrated by magic lantern views of solar phenomena.

After the usual vote of thanks, the meeting adjourned.

TOKYŌ, June 17th, 1887.

The Annual Meeting of the Asiatic Society of Japan was held in the College of Engineering, Tōkyō, on Friday, June 17th, at 4 p.m., N. J. Hannen, Esq., President, in the chair.

The minutes of the last general meeting were read and approved.

The President then called on Mr. J. H. Gubbins, who proceeded to read a paper on "The Feudal System in Japan under the Tokugawa Shōguns."

The President conveyed to Mr. Gubbins the thanks of the Society for his exceedingly valuable contribution to their Transactions. He desired to ask one question regarding a point that did not seem to be distinctly touched upon in the paper. Was there in the Japanese feudal system anything corresponding to what is known as subinfeudation? Were the lords of castles in any way dependent upon the lords of the territories in which these castles were, and these again upon the lords of provinces?

Mr. Gubbins replied that, in all probability, the *kokushi* did originally hold a province. If we could draw the map of Japan, say about the year 1250 A.D., we might find such a correspondence between title and province. But the changes which were constantly taking place ultimately destroyed all such correspondence. A family, although driven out of its original holding, would still retain its title. With regard to subinfeudation, he was unable to give an immediate answer, as he was still investigating the subject. He believed, however, it would be found that, although in many cases the lesser *daimyōs* were in a position of dependence towards their feudal superiors, no regular system of subinfeudation such as that known in European countries existed at any time in Japan.

The Rev. J. Summers observed that a certain kind of subinfeudation seemed to have existed, for the *daimyō* of Sendai had a dependent in the person of Kata-kura Kojūrō, who was also a *jōshu*, or lord of a castle, but under the lord of Sendai. This with other cases went to prove that subinfeudation was known and practised here.

The Rev. Dr. Amerman drew a parallel between feudalism in Japan and feudalism in Europe, pointing out that the two systems showed many points of similarity, developing as they did about the same time and quite independently the one of the other. At the same time, there was also a great contrast. Feudalism in Europe developed as population was settling and society forming, and is generally recognised as a necessary step in the progress of civilization, and therefore an advance on what preceded it. In Japan, on the other hand, there were already a settled population and an Imperial Government which had lasted for centuries. In these circumstances feudalism seemed to be a retrogression rather than an advance.

REPORT OF THE COUNCIL FOR THE SESSION 1886-1877.

The work of the Society during the past year may be briefly summarised as follows. Seven general meetings were held, at which nine papers were read and two lectures given. As will be obvious from the complete list given in Appendix B, the papers have dealt with a variety of subjects,—customs, language, history, literature and ethnology. An interesting feature of the Society's Proceedings during the year were the two lectures, the one by Professor Chamberlain on the Ainos, and the other by Dr. Knott on the Total Eclipse of August 19th, which is to be visible in Japan. The former was delivered in the College of Engineering, Tōkyō, the latter in the Public Hall, Yokohama. The Society's Library, as will be seen by a glance at the list of Presentations and Exchanges (Appendix C), is increasing in number and volume. This seems to show that the work of the Society is being appreciated abroad as well as in Japan.

The Council also begs to report that ten new members have been elected, and only three have withdrawn, and that, upon the whole, it is matter for congratulation that so much solid work has been done, although it is subject for regret that the number of *contributions* is *still small*. It only remains to call attention to the Treasurer's Report (Appendix A), which shows that there will be a small balance on hand after all liabilities for the year have been met.

APPENDIX 4.

ASIATIC SOCIETY in account with M. N. WYCKOFF.

		Dr.		Cr.	
1886.					
July 1.	To R. Meiklejohn & Co. for printing Vol. XIV., Part I.....	\$137.23		By Balance from last year	\$325.98
July 1.	" R. Meiklejohn & Co. General printing ..	10.00		" Kelly & Co. Sales of Transactions	53.62
Oct. 1.	" Corresponding Secretary, current expenses	16.00		" Corresponding Secretary, Sales of Transactions.....	29.75
Nov. 1.	" Treasurer, Current Expenses	1.00		" Corresponding Secretary, Sales of Transactions	24.25
Dec. 16.	" Corresponding Secretary, current expenses	20.00		" Maruya & Co., Sales of Transactions.....	87.15
Dec. 18.	" R. Meiklejohn & Co. General printing ..	25.75		" Cheque to Society's Account.....	10.25
Dec. 18.	" R. Meiklejohn & Co. Vol. XIV. Part II ..	291.15		" Corresponding Secretary, Sales of Transactions	6.00
1887.				By Subscriptions of Resident Members:—	
Jan. 28.	" Treasurer, current expenses	1.30		1 for 1884	5.00
Feb. 1.	" Account Remitted on O.B.C. Account....	17.32		8 for 1885	40.00
Feb. 4.	" Treasurer, current expenses	1.00		26 for 1886	130.00
May 11.	" Recording Secretary, current expenses ..	9.42		54 for 1887	270.00
June 10.	" Room Rent for one year	100.00		Non-Resident Members, 10	30.00
June 17.	" Cash on Hand.....	448.83		Life Subscriptions, 2.....	32.00
				Entrance Fees, 7	35.00
					<u>\$1,079.00</u>

Respectfully submitted.

W. J. WHITE, } Auditors.
H. WHITTINGTON }

M. N. WYCKOFF, Hon. Treas.

Tōkyō, June 17th, 1887.

APPENDIX B.

LIST OF PAPERS READ BEFORE THE SOCIETY DURING THE SESSION 1886-7.

- 1.—Japanese. By Edward Harper Parker.
- 2.—The "Yellow" Languages. By E. H. Parker.
- 3.—On the Quasi-Characters called "Ya-jirushi." By B. H. Chamberlain.
- 4.—The *Gakushi Kai-in*. By Walter Dening.
- 5.—The Manchus. By E. H. Parker.
- 6.—The Manchu Relations with Korea. By E. H. Parker.
- 7.—Connection of Japanese with the Adjacent Continental Languages. By J. Edkins, D.D., Peking.
- 8.—On Maritime Enterprise in Japan. By H. A. C. Bonar.
- 9.—An Aino Bear Hunt. By B. H. Chamberlain.
- 10.—The Feudal System in Japan under the Tokugawa Shōguns. By J. H. Gubblins.

APPENDIX C.

PRESENTATIONS AND ADDITIONAL EXCHANGES.

- Analele Institutului Meteorologic al Romaniei de Stefan C. Hepites [Annales de L'Institut Météorologique de Roumanie par Stephen C. Hepites, Directeur de l'Institut]. By the Director; Bucharest, 1886.
- Proceedings of the United States National Museum. On the Birds of Japan. By Leonard Stejneger. By the Author. Washington, 1886.
- Observations publiées per l'Institut Météorologique Central de la Société des Sciences de Finlande; Vol I., part 1., Vol. II., part 1. By the Academy of Sciences of Finland.
- Observations Météorologiques faites à Helsingfors en 1882 et 1883. By the Academy of Sciences, Helsingfors, 1886.
- Exploration Internationale des Régions Polaires, 1882-3 et 1883-4. Expédition Polaire Finlandaise. By the same Society; Helsingfors, 1886.
- Mittheilungen des Vereins für Erdkunde zu Leipzig; 1884 to 1885, 2 vols. Exchange by the Geographical Society, Leipzig.
- Die Seen der deutschen Alpen; Eine Geographische Monographie von Dr. Alois Geistbeck, Acht Tafeln. [Atlas.] By the Geographical Society of Leipzig.
- Boletim da Sociedade de Geographia de Lisboa. Exchange by the Geographical Society of Lisbon.
- Bidrag till Kännedom af Finlands Natur och Folk, Utgifna af Finska Vetenskaps-Societeten. [Contributions to the Knowledge of the Natural History and People of Finland, published by the Academy of Sciences of Finland.]
- Öfversigt af Finska Vetenskaps-Societeten Förhandlingar XXVII, 1884, 1885. By the Academy of Sciences of Finland.

- Japan nach Reisen und Studien: im Auftrage der Königlich Preussischen Regierung dargestellt. Von J. P. Rein, Professor an der Universität Bonn. Zweiter Band. By the Author, 1886.
- Memoirs of the Literary College, Imperial University of Japan, No. 1. The Language, Mythology and Geographical Nomenclature of Japan in the Light of Aino Studies, by B. H. Chamberlain, including an Ainu Grammar by John Batchelor, and a Catalogue of Books relating to Yezo and the Ainos. By the Authors.
- Nova Acta Academiæ Cæ-Leop-Car-Germaniæ Naturæ Curiosorum [Verhandlungen d. Kais-Leop-Car. Deutschen Acad. d. Naturforscher], 2 vols., 4to, Halle, 1885. Exchange—By the Society.
- Proceedings of the Canadian Institute, Toronto. Exchange—By the Institution.
- An Account of the Progress in Geography in the year 1885. By J. King Goodrich. (Extract from the Smithsonian Report for 1885.) By the Author.
- The new metal "Germania," a Brochure by the Discoverer. D. Winckler, in Freiburg. By the Author.
- Catalogus de Archeologisch Verzameling van het Bataviaasch Genootschap van Kunsten en Wetenschappen door W. P. Groeneveldt. By the Society of Arts and Sciences, Batavia, 1887.
- Catalogus der Numismatische Verzameling van het Bataviaasch Genoot, van Kunsten en Wetenschappen door J. A. van de Chijs. By the same Society, Batavia, 1886.

LIST OF EXCHANGES.

- Academy of Natural Sciences, S. W. Corner of 19th and Race Streets; Philadelphia.
- Agricultural and Horticultural Society of India, Calcutta; Journal.
- American Geographical Society, 11 W. 29th St., New York; Bulletin and Journal.
- American Oriental Society, c/o Addison Van Name, Esq., New Haven, Conn.
- American Philological Society, c/o C. R. Lanman, Esq., Cambridge, Mass.
- American Philosophical Society, 104, S. 5th St., Philadelphia, Penn.
- Annalen des K. K. Natur Hist. Hofmuseum, Vienna.
- Anthropological Institute of Great Britain and Ireland, 3 Hanover Square, London, W.C.
- Anthropologische Gesellschaft in Wien, Burgring, Vienna.
- Asiatic Society of Bengal; Journal and Proceedings.
- Australian Museum, Sydney.
- Bataviaasch Genootschap; Notulen.
- Bataviaasch Genootschap; Tijdschrift.
- Bataviaasch Genootschap; Verhandelingen.
- Boletim da Sociedade de Geographia da Lisboa.

- Boston Society of Natural History, c/o Edw. Burgess, Esq., Boston, Mass.
California Academy of Sciences.
Canadian Institute, Toronto; Proceedings.
China Review; Hongkong.
Cosmos di Guido Cora; Turin.
Geographical Society of Leipzig.
Geographical Survey of India; Records.
Geological Survey Office, Calcutta.
Harvard University Museum of Comparative Zoology; Bulletin.
Imperial Russian Geographical Society; Bulletin.
Imperial Russian Society of the Friends of Natural Sciences, Anthropology and
Ethnology of Moscow.
Japan Weekly Mail, Yokohama.
Johns Hopkins University, Publications; Baltimore.
Journal Asiatique, Ernest Leroux, Editeur, 28 Rue Bonaparte, Paris.
Kaiserliche Leopoldinische Carolinische Deutsche Akademie der Naturforscher;
Verhandlungen.
Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens.
Mittheilungen des Vereins für Erdkunde zu Leipzig.
Morgenländische Gesellschaft, Leipzig.
Musée Guimet, Ministère de l'Instruction Publique, Paris; Annales et Révue, etc.
Museum of Comparative Zoology; Cambridge, Mass.
Numismatic and Antiquarian Society; Philadelphia.
Oesterreichische Monatsschrift für den Orient.
Ornithologischer Verein in Wien, c/o Dr. Gustav von Hayek, Hon. Sec.
Öfversigt af Finska Vetterskap Societen.
Observatoire de Zi-ka-wei; Bulletin des Observations.
Royal Asiatic Society of Great Britain, 22 Albemarle St., London, W.; Journal.
Royal Asiatic Society, Bombay Branch; Journal.
Royal Asiatic Society, Ceylon Branch; Journal and Proceedings.
Royal Asiatic Society, North China Branch, Shanghai; Journal.
Royal Asiatic Society, Straits Branch; Journal.
Royal Geographical Society, 1 Saville Row, London W.; Proceedings.
Royal Society; Proceedings.
Royal Society of New South Wales, Sydney, New South Wales; Proceedings.
Royal Society of Tasmania; Proceedings.
Royal Society of Queensland, Brisbane; Proceedings.
Seismological Society of Japan, Transactions.
Smithsonian Institute, Washington, D.C.; Reports.
Smithsonian Institute, Bureau of Ethnology.
Sociedad Geográfica de Madrid; Boletín.
Société Académique Indo-Chinoise, Saigon.

Société de Géographie, Bulletin et Compte Rendu des Séances; 184 Boulevard St.
Germain, Paris.

Société Sinico-Japonaise, 25 Quai Voltaire, Paris.

On the motion of Sir Francis Plunkett, seconded by Dr. Divers, the report was accepted.

As preliminary to the election of officers for the ensuing year, it was moved by Dr. Knott, and seconded by Mr. Denning, that the ballot for the Corresponding Secretary be taken immediately after the election of the President.

The motion was agreed to.

The ballot for Officers and Members of Council resulted as follows :—

President :—N. J. Hannen, Esq.

Vice-Presidents :—Rev. J. L. Amerman, D. D.; W. G. Aston, Esq., M. A.

Corresponding Secretary :—B. H. Chamberlain, Esq.

Recording Secretaries :—Dr. C. G. Knott, W. J. S. Shand, Esq.

Treasurer :—M. N. Wyckoff, Esq.

Librarian :—Rev. J. Summers.

COUNCIL.

W. Denning, Esq.

Dr. E. Divers, F.R.S.

J. M. Dixon, Esq., F.R.S.E.

Rev. Dr. C. S. Eby.

J. H. Gubbins, Esq.

J. C. Hall, Esq.

N. Kanda, Esq.

Rev. E. R. Miller.

J. Milne, Esq., F.R.S.

R. Yatabe, Esq., B. Sc.

The meeting then adjourned.

LIST OF MEMBERS.

HONORARY MEMBERS.

Rear-Admiral W. Arthur, c/o Messrs. Hallett & Co., Trafalgar Square, London.
Sir Rutherford Alcock, K.C.B., Athenæum Club, London.
Sir Thomas F. Wade, K.C.B., Athenæum Club, London.
Professor Geo. E. Day, U. S. A.
Professor W. D. Whitney, New Haven, Conn., U. S. A.
Hon. Geo. P. Marsh, Rome.
A. W. Franks, British Museum.
Professor J. J. Rein, Bonn-am-Rhein, Germany.
Baron A. Nordenskjöld, Stockholm.
Rev. E. W. Syle, D.D., 609 Walnut St., Philadelphia, U. S. A.
Rev. Joseph Edkins, D.D., Peking.
Ernest M. Satow, C.M.G., Foreign Office, London.

Amerman, D.D., Rev. Jas. L., 19 Tsukiji, Tōkyō.
Anderson, F.R.C.S., W., St. Thomas' Hospital, London.
Andrews, Rev. Walter, Hakodate.
Aston, M.A., W. G., H. B. M.'s Legation, Tōkyō.
Atkinson, B.Sc., R. W., Cardiff, Wales.
Batchelor, J., Hakodate.
Bickersteth, Right Reverend Bishop, Tōkyō.
Bigelow, Dr. W. S., 20 Suzuki chō, Surugadai, Tōkyō.
Bingham, Hon. J. A., Cadiz, Harrison Co., Ohio, U. S. A.
Bishop, Rev. C., Nagasaki.
Bisset, F.L.S., J., 78 Yokohama.
Bonar, H., c/o H. S. King & Co., London.
Brandram, Rev. J. B., Nagasaki.
Brauns, Prof. Dr. D., Halle University, Germany.
Brinkley, R.A., Capt. Frank, 16 Gochōme Tamachi, Shiba, Tōkyō.
Brooke, J. H., c/o "Japan Herald," 28 Yokohama.

- Brown, A. R., Marine Board, Tōkyō.
 Brown, Jr., Matthew, 6 Yokohama.
 Burty, Ph., 11 bis, Boulevard des Batignolles, Paris.
 Center, Alex., 4-A Yokohama.
 Chamberlain, B. H., Imperial University, Tōkyō.
 Cochran, D.D., Rev. G., 13 Higashi Toriizaka-machi, Azabu, Tōkyō.
 Cocking, Jr., S., 55 Yokohama.
 Conder, J., Government Architect, Tōkyō.
 Cooper, B.A., LL.B., C. J., Bromwich Grange, Worcester, England.
 Coughtrie, J. B., Hongkong.
 Cox, W. Douglas, Akasaka, Omote-chō, San-chō-me, No. 10, Tōkyō.
 Cutler, Thos., Queen's Square, Bloomsbury, London.
 Cruickshank, W. J., 35 Yokohama.
 Dautremer, J., French Legation, Tōkyō.
 Dening, Walter, Department of Education, Tōkyō.
 Dillon, E., c/o W. Gowland, Esq., Ōsaka.
 Divers, M.D., F.R.S., Edward, Imperial University, Tōkyō.
 Dixon, M.A., F.R.S.E., James Main, Imperial University, Tōkyō.
 Dixon, M.A., Rev. William Gray, 137 Victoria Parade, Fitzroy, Melbourne, Australia.
 Du Bois, Dr. Francis, 48 Tsukiji, Tōkyō.
 Duer, Yeend, Shanghai.
 Eaton, Isaac, 45 Bluff, Yokohama.
 Eby, D.D., Rev. C. S., 5 Tsukiji, Tōkyō.
 Ewing, B. Sc., F.R.S., J. A., University College, Dundee, Scotland.
 Favre-Brandt, J., 145 Bluff, Yokohama.
 Fenollosa, Prof. E., Imperial University, Tōkyō.
 Flowers, Marcus, New Club, Cheltenham, England.
 Fraser, J. A., 143 Yokohama.
 Gardiner, J. McD., 40 Tsukiji, Tōkyō.
 Gay, A. O., 2 Yokohama.
 Georgeson, M.Sc., C. C., Komaba, Tōkyō.
 Giussani, C., 90-B Yokohama.
 Glover, T. B., 53 Shiba Sannai, Tōkyō.
 Goodrich, J. T., Ōsaka.
 Gowland, W., Mint, Ōsaka.
 Green, James, 118 Concession, Kōbe.
 Greene, Rev. Dr. D. C., Kyōto.
 Gregory, G. E., 1 Hikawachō, Akasaka, Tōkyō.
 Greville, Hon. Louis, Foreign Office, London.
 Gribble, Henry, 66 Pine Street, New York.
 Griffiths, E. A., H. B. M.'s Legation, Tōkyō.
 Gring, Rev. Ambrose D., c/o Daniel Gring, York, York Co., Penn., U. S. A.

- Groom, A. H., 35 Yokohama.
 Gubbins, J. H., H. B. M.'s Legation, Tōkyō.
 Hall, J. C., H. B. M.'s Consulate, Yokohama.
 Hall, Frank, Elmira, Chemung Co., New York.
 Hannen, N. J., Judge, H.B.M.'s Consulate, Yokohama.
 Hare, A. J., Minami Odawara chō 6, Tōkyō.
 Hartzler, Rev. Jacob, 44 Tsukiji, Tōkyō.
 Hattori Ichizō, Educational Department, Tōkyō.
 Hausknecht, Dr. E., Imperial University, Tōkyō.
 Hellyer, T. W., 32 Yokohama.
 Hepburn, M.D., LL.D., J. C., '245 Bluff, Yokohama.
 Hunt, H. J., 62 Concession, Kōbe.
 Irwin, R. W., 5 Kiridōshi, Sakaye-chō, Shiba, Tōkyō.
 Isawa, S., Educational Department, Tōkyō.
 James, F. S., 142 Yokohama.
 James, Capt. J. M., 416 Minami Bamba, Shinagawa, Tōkyō.
 Jaudon, Peyton, 2 Sannen-chō, Tōkyō.
 Kanda, Naibu, Imperial University, Tōkyō.
 Keil, O., 60 Yokohama.
 Kenny, W., Foreign Office, London.
 Kinch, Edward, Agricultural College, Cirencester, England.
 Kitchin, Rev. Dr., Aoyama, Tōkyō.
 Knott, D.Sc., F.R.S.E., Cargill G., Imperial University, Tōkyō.
 Knox, Rev. G. W., 27 Tsukiji, Tōkyō.
 Lambert, E. B., Ōsaka.
 Larcom, A., Foreign Office, London.
 Lindsay, Rev. Thomas, 41 Imaichō Azabu, Tōkyō.
 Lloyd, Rev. A., Keiō Gijiku, Mita, Tōkyō.
 Longford, J. H., H.B.M.'s Vice-Consulate, Tōkyō.
 Lowell, Percival, 40 Water St., Boston, Mass., U. S. A.
 Lyman, Benjamin Smith, Northampton, Massachusetts, U. S. A.
 Maedonald, Dr. Davidson, c/o Rev. Dr. Sutherland, Methodist Mission Rooms,
 Toronto, Ontario, Canada.
 MacLagan, Robert, Mint, Ōsaka.
 Maclay, Rev. Dr. R. S., Aoyama, Minami chō, Tōkyō.
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JAPANESE.

BY EDWARD HARPER PARKER.

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As Mr. Aston truly remarks of Japanese, "the native spelling represents a more ancient pronunciation, and a knowledge of it is indispensable for etymological purposes." In the second edition of his able *Grammar of the Written Language*, therefore, he reverts to the ancient, as distinct from the phonetic spelling, which latter he first used, and which is commonly used by Europeans in romanizing Japanese. To illustrate what Mr. Aston means, take the English sentence: "Right through the island recess:" recollect the German forms *recht durch*, and the Latin form *recedere*; and imagine what a loss to etymological clearness would be bound up with *ryt thru thi yland rises*. The argument which Mr. Aston applies to pure Japanese fits Chinese-Japanese words equally well, and his view that "in their case nothing is gained by an adherence to the Japanese spelling," which view led him to continue "to give as nearly as possible the actual Yedo pronunciation of the entire word, irrespective of its spelling in Japanese *kana*" [假名], is susceptible of considerable modification.

The ordinary Japanese, in speaking, has no more idea whether he is using Chinese or native words than an average Briton has how many Teutonic and how many Latin words he uses: consequently when the Japanese finds himself turning *afu* into *ō*, and *kiyan* into *kiyō*, the instinct which guides him with Japanese words in one case will prompt him with Chinese words in the other. Hence the importance of preserving the old *kana* written pronunciation is triple or quadruple at least: it helps us, by furnishing an increased number of instances, to decide

on mere inspection what each *kana* syllable originally was ; to judge what the ancient Chinese and Japanese sounds were, and what by that standard they ought now to be ; and to measure speculatively by the above lights, and by the light of very modern usage, what may have been the prehistoric relation between Chinese and Japanese.

The learned Motowori, one of the Websters of Japan, published a generation or two ago a table [字音假名便覧] shewing the way in which the commonest Chinese words (whether in *go-on* or *kan-on*) should be written in *kana*. Outsiders will understand the *go-on* [呉音] and *kan-on* [漢音] distinction when it is explained to them that it bears precisely the same relation to Japanese that the importations of Latin and French did and do to English. The Japanese settlers, coming most probably from the continent, drove north the then native race, just as the Saxons drove north and west the ancient Britons : it yet remains to be shewn whether the Japanese language is partly made up of fragments of the said aboriginal tongue, just as English is of fragments of British ; but, anyhow, the Romans and the Normans at different periods introduced what may be called the *gall-on* and the *rom-on* of Latin (including Greek) into the language then developing in England ; and, as with the *go-on* and *kan-on* in Japan, these importations often present the same Latin word in different forms. For instance, prayer (*prier*) and *imprecation* are our *go-on* and *kan-on* forms of the same word. There is a third form of Chinese pronunciation in Japanese, which may be compared to such an adoption as the frenchified Latin word *clôture* to represent a purely new modern idea. For instance, in addition to the *go-on* and *kan-on* forms of the Chinese character 明 there is the modern Chinese sound *min* or *ming*, used with special reference to the "Ming" Dynasty, and different from the *go* form *miyang* (now pronounced *miyō*) and the *kan-on* form *mei*. It is called the *tang* [唐 now pronounced *tō*] *on*.

So far European and American students of Japanese have gone. But just as, (apart from the borrowings of Latin above instanced as having occurred at different times within the memory of history), there was a time when both the borrowed Latin *frater* and *frère* and the enriched Saxon *bruder* and *brother* were more closely connected with a common stock *bhratri* ; so, with Japanese, there is internal evidence, apart from the

go-ons, *kan-ons*, and *tō-ons*, of a time when the borrowed Chinese and enriched Japanese languages stood on a common footing as derivatives from the same ancient stock. As far as I have been able to ascertain, students of Japanese have not even contemplated, let alone demonstrated, this last relation, which, notwithstanding, appears distinctly provable from local matter in hand, without going afield to Accadian or Sanskrit.

One of the most valuable keys to Japanese etymology is the letter 不, the first two strokes of which form the *katakana*, and the cursive form of which forms the *hiragana* letter now usually called *fu*, pronounced like a strong *who*. In the modern dialects of Canton, Hakka, Foochow, Wénchow, Ningpo, Yang-chow, Hankow, Szech'uan, and Peking, this character is now pronounced *pēt*, *put*, *pouk*, *pai*, *pah* *pēh*, *puh*, *puh*, *pu*. In Corean it is *pul*. The fact that in north, south, east, and west the present initial is an unaspirated *p* is the first piece of evidence that it always was a *p*.

Of the above dialects, all but the two first have either entirely lost all the entering tone forms (i.e. *p*, *t*, *k*) of *m*, *n*, *ng*, or have substituted either a¹ vowel, a jerk, or a *k*. In Canton and Hakka, as also in Corean Chinese words, the *p* final is almost invariably and uniformly preserved. The occasional pronunciation in French of final consonants (usually left out in speech) shews that their omission and survival in parts of China is not outlandish, but has an exact parallel in Europe. The Latin language in France, as corrupted by the Gauls and Normans, generally omits the 入聲, just as the Chinese language, wherever corrupted by Tartars, Tibetans, Manzi, etc., omits the 入聲. The mere fact that final *p* exists in Kwang-tung, (a place which we have shewn on other historical evidence to represent the oldest spoken Chinese, just as emigrants to isolated Iceland have retained the purest Scandinavian), and with a gap of all China between, again in isolated Corea, is alone sufficient to prove adequately that *p* final is an ancient survival, and not a modern addition. Evidence (as shewn elsewhere) tends to prove that the Japanese largely obtained through Corea,—whether through Corean mouths or *via* Corean territory,—the Chinese

¹ For preciser descriptions of each of these dialects, see earlier numbers of the *China Review*.

words adopted within the past 1,500 years into Japanese; so that this circumstantial evidence too would lead us to assume that Japanese-Chinese also originally carried or tried to carry, the final *p*. Where the *go-on* and *kan-on* were spoken in China, and what language is now spoken in the same areas are different questions; for as has been elsewhere pointed out, vast Chinese populations were continually driven south by Tartar invaders, and forced to emigrate by Chinese Emperors, during the period A. D. 800-1800; and during this same period the Chinese language north of the Yang-tsze was moreover extensively corrupted by hordes of immigrant Tartars. I am not yet prepared to say what modern Chinese dialect now best represents the *go-on*, and what dialect the *kan-on* as then existing. I hope to see this demonstrated before long. But meanwhile, (apart from tones, which are utterly unknown to Japanese speech), the *kan-on* and *go-on* both, as represented in Motowori's spelling, resemble Cantonese, Corean and Hakka quite as much as they resemble any other existing Chinese dialect know to me; and therefore, although then, as now, the Japanese probably were only partially successful in representing Chinese sounds in *kana*, the reproduction of the old Chinese sounds in Motowori's spelling is of some value as shewing in a measure what old Chinese was, as well as what the Japanese thought it to be.

Now 邑, and that class of words, is written by Motowori 以不; i. e. with the two *kana* letters now standing for *i* + *fu*. In Corean, Hakka, and Canton, the modern sounds are *ip*, *yip*, and *yêp* respectively. The character 葉, and that class of words, is written by Motowori 衣不; i. e. with the two *kana* letters now standing for *e* (or *ye*) + *fu*. In Corean, Hakka, and Canton, the modern sounds are *yêp*, *yap*, and *yip*, respectively.² The character 鴨, and that class of words, is written by Motowori 安不, or with the two *kana* letters now standing for *a* + *fu*. The modern Corean, Hakka, and Canton pronunciation is *ap*. Instead of the modern Japanese pronunciations being *ip*, *ep*, and *ap*, however,

²In order not to take up too much space, I only take the leading character of each group. Sometimes the initial consonant or vowel may vary in other characters of each group, but the final *p* never varies,—except as is afterwards shewn.

they are *iū*, *yō*, and *ō*. The reason is that the *f* sound in Japanese, besides at best being more like the English or Irish *wh* than the English *f*, is entirely dropped between two vowels in most modern cases. Thus *ifu*, *efu*, and *afu* become *iū*, *eū*, and *āū*. Again, by a process akin to what is called *sandhi* and *gūna* in Sanskrit, *e* is shewn by Mr. Aston to be equal to *i* + *a*, and *au* is equal to long *ō*. Thus we get *iu*, *iau* (or *iō*), and *ō*. The obvious inference, when one sees such a clumsy combination as *efu* to spell “*yō*,” is that this spelling is the remnant of an older pronunciation; just as, with us, *through* or “*thru*,” (and words of the class) is the remnant of the older pronunciation *thurch*, *druch*, or *durch*.⁸

Mr. Aston says very truly that the letter *p* (evidently not meant to include the sound *p*) “is entirely foreign to the older Japanese ‘language,’ and that ‘it is only found in Chinese words and in the ‘present spoken dialect of Japanese, in the latter of which cases it is ‘usually the result of the assimilation of a preceding consonant to the ‘initial *h* or *f* of the second part of the compound.’” He instances 八方 *hachi-hō*, contracted to *happō*; 切腹 *setsu-puku*, contracted to *seppuku*, etc., etc. Far from this being the case, with the sound *p*, it is almost certain on the evidence of what has been or is to be said, that the old pronunciation was *hatpong* and *setpuk*, and the euphonic change (as in the case of such changes as our *application* for *adplication*), has by a most natural process run through the whole language. Mr. Aston adds that “in Chinese words an *m* or *n* at the end of the first part of a ‘compound has often the effect of changing the *h* or *f* of the second ‘part into *p*.” He instances 南風 *nampū* for *nanfū*; 満腹 *manpuku* for *man-fuku*, etc., etc. Here, again, the old pronunciation was most probably *nampung* and *nanpuk*, (the final nasals *m*, *n*, *ng* forming in Japanese an indistinguishable *anusvara*, as in Sanskrit, and in any case becoming indistinguishable from each other before a *p*, like our word *imprint* for *inprint*).

⁸The Russian *Suvaroff* or *Suwarow*; the English *Leftenant* or *Lieutenant*, *eft* or *newt*; the Greek *Vasilevs* or *Basileus*, are all interesting examples of decay and development, appertaining to the circle of endless changes known as “Grimm’s law.”

There is no occasion whatever to rush from this to the violent conclusion that the ancient Chinese initial was *p* pure and simple. There is no need to advance one step beyond the point to which we are taken by evidence at hand. As has been shewn in my several papers on the southern dialects of China, and especially in those upon the Hakka and Foochow dialects, the initial pronunciation of many words still there oscillates between *p*, *f*, and *hw*. Thus in Foochow, the vulgar pronunciation of the above word 腹 is *pouk*, though the proper sound is *houk*; whilst in Hakka the pronunciation is *puk* in all cases. Here, then, in Foochow (where *f* is an impossibility) we find the same thing as in Japan,—the utter disappearance of the ancient initial *f* or *ph* in favour of *h*, except where it survives in *p*. The evidence of Chinese dictionaries points to a confusion at all times between *p* and *f*, and the confusion still continues. It is not at all likely that the confusion was less 1,000 years ago when letters were rarer; and the Japanese, in gradually losing the Chinese initial savouring of *p*, retained it in places where an *h* or *f* would be difficult or cacophonous, i.e. after nasals and surds. As the Japanese have never distinguished between the Chinese aspirated and unaspirated initials, the fact that they had *p'* (*ph*) to deal with, as well as *p*, would all the more encourage any tendency of theirs to lapse into *f* or *h*, which two aspirates are, it is said, extensively confused even now in some parts of Japan, and are more or less confused with each other occasionally by all Japanese perhaps in colloquial.

In Korean Chinese *f* has more absolutely disappeared than in either Japan or Foochow, and *p* is the universal initial for both the *f* and the *p* of China. *P* and *p'* also represent Chinese *p* and *p'*, but the Koreans often aspirate where the Chinese do not, and *vice versa*. Thus 父 is not *pal*⁴ but *p'al*; 風 not *pung* but *p'ung*. There is doubtless a method about this apparent madness, which, however, will be explained, if possible, on a future occasion. When, therefore, it is argued that ancient Chinese *f* “must have been *p*” or “must have been *hw* or *h*” on the evidence of Corea or Japan, it should be recollected that what is sauce for the Korean goose is also sauce for the Japanese or Foochow

⁴In Korean final *l* invariably represents Chinese final *t*.

gander. The safest assumption is that it was what it is,—doubtful and irregular,—and that the Koreans have gradually purified it into *p*, the Foochow people into *hw*, and the Japanese into *h* as an initial and *p* when preceded by a consonant or a nasal; each country according to its own genius.

In Japanese all the *liaps* or *refus* [獵 *riyō*]; the *laps* or *rafus* [獵 *rō*]; *lips* or *rifus* [立 *riū*]; *faps*, *hafus* or *hofus* [法 *hō*]; *nips* or *nifus* [入 *nīū*]; *niaps* or *nefus* [捻 *nīyō*], etc., etc., throughout the whole language, either in the *kan-on* or the *go-on* form, correspond strictly with the Korean, Hakka, and Canton forms; but, as I have shewn in my papers on Hakka and Cantonese, the Hakka is more unswervingly regular, judged by ancient tests, than the Cantonese,—as, for instance, in the cases of 法 and 入 (*fap* and *nyip*), which are *fat* and *yēp* in Canton.

The next termination of interest is the letter 于 or 宇, which, in *katakana* and *hiragana* alike, is corrupted into a bastard contraction, unlike any Chinese character. By the same train of reasoning as that followed in the case of 不 or *p*, the letter 于 can be shewn to stand for the final *ng* of China. Thus 以 由 于 are *i + yu + ng* (the last now pronounced *u*), and spell 融 雄, etc., (now pronounced *yū*), that is, those words which are pronounced in “average standard” Chinese *yung* or *hiung* (lower series). In my paper on the Wēnchow dialect, I have shewn how the absence of the initial *h* distinguishes the lower from the upper series. Thus, again 以 也 于 spell *i + ya + ng*, i.e. *iyau* or *yau*, or *yō*, as all the words of the 羊 class are now pronounced. Motowori specially tells us that *iya* is the same as *ya*. With regard to the words 永 and 影, i.e. upper series, Motowori points out that it is only in the *go-on* that they are pronounced *yō* [i.e. *yang*]: he says that in the *kan-on* they are pronounced *ei* or *yei* [i.e. Chinese *ying* or *yeing*]. Now in Hakka and Wēnchow 影, or *ying* has still no other pronunciation than that of *yang*, and in Foochow its vulgar pronunciation is *ounq*, though its proper sound is *ing*. Here, then, we get not only a corroboration of what Motowori says, but a clue to what was meant by the *kan* and *go* distinctions. This clue will be followed up in due course; but at present the sole object is to shew that 于 stood for *ng*. Without dragging out arguments to a wearisome length, it will suffice to say that words of the *yuny* [用 now *yō*] class are spelt 于 與 用, i.e. *i + yō +*

ny; words of the *ung* or *wéng* [翁 now *ō*] class are spelt *o* or *wo* + *ng*; words of the 央 [*yang* or *ang* upper series] class, (still pronounced in Wénchow differently from 陽) are spelt 安 于, i.e. *a* + *ng* for the *go-on*, and *i* + *a* + *ng* for the *kan-on*; and that, throughout the imported Chinese written language, wherever anything ends in *ng*, it is, in Japanese invariably spelt with the final 于. It does not appear absolutely certain that the hybrid *kana* letters representing *u* are derived from 于 *yü*, but it seems certain that they are derived from some character now sounding *yü*; and, this being so, it is not wonderful; inasmuch as in many Chinese dialects a large number of *u* or *wu* and *yü* are still pronounced *nyu*, *ngü*, and even *ng* pure and simple. Thus 魚 is usually pronounced *ng* in Hakka, Wénchow, and Ningpo, and 吳 is pronounced *ng* in Hakka, Canton, and Wénchow.

Mr. Aston says the final *n* of the future, e.g. *hikan*, is, in the spoken language changed to *u*, and then forms a crasis with the preceding *a* and becomes *ō*. Thus *hikan* is pronounced *hikō*; and I notice in Mr. Satow's *Kwai Wa Hen* that the latter syllable of this word is written 加 于, i.e. *ka* + *ng*. Mr. Aston also says the Japanese final *n*, as now existing, is more nasal than our *n*, and indeed any one can hear for himself that such words as 一番 are as much *ichi bang* as *ichiban*. I also notice that Mr. Satow spells the *K'ang-hi* [Kō-ki] in the same way, namely 加 于. I do not know if Mr. Satow's *Kwai Wa Hen* professes to give in all cases the correct ancient spelling as laid down by Motowori, but if it is a fact that the proper spelling of the modern Japanese future *an* or *ang* is with a final 于, we get absolute proofs not only that *ō* (spelt 安 于) represents the ancient Chinese *ang*, but that it continues to represent even now the theoretical sound *ang*. To my mind the evidence here given is quite sufficient to establish the claim of the letter 于 to stand for the ancient, and now lost final *ng*, which sound, though lost to the *ng* Chinese part of Japanese, has gradually re-appeared in the *n* Chinese part of Japanese, and in pure inflected Japanese as above described.

The Japanese final *kana* letters derived from 二 and 无, and variously pronounced in Japan *n* and *mu*, seem to be used by the Japanese somewhat promiscuously for final *n* and *m* or *mu*. Motowori used 无 to represent the finals of those Chinese words which in modern Chinese end in *m* and *n*. Now it is a most interesting fact that, in

Wênchow, the only pronunciation of 二 is *n*, i.e. the letter *n*, uttered clearly, but without any describable vowel whatever. Thus 二十 is pronounced in Wênchow *nzai*. With regard to the letter derived from 无, this character is practically obsolete in China, but any occasional use it has is apparently the equivalent of 無, and in Hakka and Canton the colloquial word for "not" or "none" is *m*, i.e. the letter *m* without any describable vowel, whilst in Foochow the same idea is conveyed by *ng*. Thus *mhe*, *mhai*, and *ngsei*, are the colloquial ways of saying 不係 in the two first cases and 不是 in the last case.

Thus, whether the ancient Chinese nasal finals were exactly co-extensive with *ng* and *n* or not, it is at least probable that there were two different nasal finals, one of which was and is a doubtful *n* and *m*, and one of which was and is a doubtful *n* and *ng*, alike in ancient and modern Chinese and in ancient and modern Japanese. In the Sanskrit alphabet there are separate nasals *m*, *n*, *ṇ*, *ṇ*, and *ṅ* corresponding with the sounds *p*, *tt*, *ch*, *t* and *k*, and all these nasals are written with a common nasal mark or *anusvara* before their respective surds. Thus *māpu*, *māttu*, *māchu*, *mātu*, and *māku*, spell *māmpu*, *mānttu*,⁵ *mānchu*, *māntu*, and *māngku* respectively.

Unfortunately, however, the nasal final 于, which has been shewn to correspond with modern Chinese *ng*, has also a second use, which destroys the harmony of the Japanese system. The class of words 又由 (pronounced variously *yu* and *yau* almost all over China) is written 以.于, or *i + u*: the class of words 要夫 (pronounced inversely *yau* and *yu* in most parts of China (*yöe* in Wênchow) is written *e + u*, (which means *ia + u*, and spells *yō*): the class of words 歐 (pronounced *au*, *ou*, *eu* in China) is written *o + u* 於.于 and spells *ō*. So with 奧 *a + u*; 久 *hi + u*; 高 and 教 and 孝, all three classes *ka + u*; 口 and 厚 *ko + u*; 交 and 者 *ke* (i.e. *kia*) *+ u*; 周 秋 收 修 搜 醜, and words of those six classes, all *shi + u*; 主 *shi + yu + u*; 早 草 掃 all *sa + u*; 嗽 走 趣 奏 湊 all *so + u*; and, in short, in numerous other classes of parallel cases:

⁵It is interesting to notice that Korean possesses the Sanskrit distinction between dental *t* and (ordinary English) palatal *t*. For the first the Koreans write *tt*, but it is (as in Sanskrit too) never final.

there can be no mistake that *u* or 干 represents a final which is now almost universally *u* all over China, whether preceded by *a*, *e*, *i*, *o*, or *u*.

There are several ways of explaining this. Firstly, in Wênchow, the modern *ng* final, almost universal elsewhere, has (not partially, as at Ningpo, but) absolutely disappeared in certain classes of words. Thus the words 張 况 龍 (*chang*, *hwang* or *k'wang*, and *lung*) are pronounced *tsae*, *hsiōa*, and *liōe*; and therefore, supposing we assume that the ancient nasal, above postulated to have been a cross between *n* and *ng*, had also a tendency to disappear altogether, this assumption applied to Japan would be supported by Wênchowese. On the other hand in Yangchow the other of the two nasal finals disappears (not partially as at Ningpo but) absolutely, in certain classes of words. Thus the words 官 西 (*kuan*, *mien*) are pronounced *kou*, *miei*; and therefore, supposing we assume that the ancient nasal, above postulated to have been a cross between *n* and *m*, had also a tendency to disappear altogether, this assumption would *not* apply to Japan. But, elsewhere, I have shown that Yangchow has very little claim to represent ancient China, for the 淮 country has been frequently overrun, decimated, and kidnapped by Tartars. Ningpo, again, has three nasals: the pure *ng*, the French nasal *n*, and the French nasal *gne*, as in the words *élan* and *Boulogne*. In Foochow there is absolutely but one nasal, i.e. *ng*. In Canton, Corea and Hakka, there are *m*, *n*, and *ng*. In most of the "mandarin" dialects there are but two, i.e. *n* and *ng*. Thus we find that Japanese differs from all, inasmuch as it only retains the ancient nasal *n*, which *n* is in modern practice very much like *ng*, the ancient *ng* having disappeared altogether. After all, then, the Japanese in making the letter *u* do double service for *u* and *ng*, do nothing worse than do the Yangchow people, who turn both *mien* and *mei* into *miei*; i.e. who neglect in speech to make a distinction recognized in the spelling system.

The only conclusion it seems possible to draw is that the Japanese found the *ng* nasal so faint (as it still partly is at Ningpo) that they mistook it for a *u*, just as one unable to pronounce the French word *bon*, might run into the sound *beau* or *bō*; and, indeed, (though I know nothing of Portuguese) I understand something very like this has taken

place in such words as *Callão*. The Japanese final 子 must therefore be pronounced of double value, and therefore defective. The final 二 or 元 always stands for the *m* or *n* nasal of China, and any want of clearness it or they may possess is alike inherent in the original Chinese nasal or nasals.

The Chinese initial *h*, which in most parts of China is almost *kh* before *a*, *e*, *o*, *u*, and *hs* before *i* and *ü*, is uniformly *k* (which included *g*) in Japan. Thus 漢 恆 和 公 喜 and 訓 are *han*, *kon*, *kwa*, *kō*, *ki*, *kun*. This fact may be of great importance in identifying pre-historic Chinese with pre-historic Japanese. The Chinese *k*, aspirated or not, is *k*.

The Chinese words beginning with *s*, *hs*, *ts*, *sh*, *ch*, *ts'*, *ch'*, are in Japanese grouped under the initials *z*, *s*, *sh*, *ch*, *dz*, and *dj*, but any irregularity in this group is more than equalled in Foochow, where they have only *s*, *ch*, and *ch'* for the representatives of all these. It will be of interest, when we endeavour to prove the pre-historic relation, to notice how uniformly the Chinese *ts* becomes *s* in Japan, e.g. 走 *sō*; whilst, on the other hand, the Chinese *sh* often becomes *dsh*, e.g. 上, *djō*, (usually written *jō* by Europeans). The initial *sh* can only take place in Japanese before *i* (including *iu* or *yu*), and the initial *dz* can only be used in the syllable *dsz* (usually written *dzu*). The Japanese have the initial *tsz* (usually written *tsu*); but it never represents any Chinese sibilant initial: the Japanese cannot say *tu*, and have turned both initial and vowel into something different from *t* and *u*. This also will be of importance in fixing the pre-historic relations foreshadowed above.

The Chinese *t* remains *t* (including *d*) except before *i*, when, as in Corca, it becomes *ch*; and before *u*, when it becomes *ts* or *dz*.

The Chinese *n* may be the means of throwing great light upon ancient Japanese. It is extremely irregular, and appears as *d*, *dj*, *t*, *g*, *y*, etc., besides *n*. Many ancient Chinese words, still used in colloquial, may also be identified by this means. Moreover, there is a remarkable apparent absence, amongst all Japanese initial *n*'s which are not very manifestly modern Chinese, (i.e. within the memory of history), of any connection with any possible Chinese words having the same meaning, *except* with those Chinese words which begin with *sh*, *dj*, or *y*.

Roundly speaking, the Chinese *l* is the Japanese *r*, and *vice versâ*, in both languages always as an initial.

The Japanese *b* stands for the Chinese *m*, *p*, and *f*.

Having here imperfectly indicated the marks by which modern Japanese words may be traced back to pre-historic Chinese, or to the same source as prehistoric Chinese (i.e. previous to B. C. 800), I propose, in a future paper, to give a list of 1,000 words which, I consider, almost prove beyond doubt that a great part of the modern Japanese language may be, (apart from its *kan*, *go*, and *tō* importations made during the past 2,000 years), traced back to a language common with that language from which the modern dialects of China have all been derived.

THE "YELLOW" LANGUAGES.

By EDWARD HARPER PARKER.

[*Read Nov. 10, 1886.*]

The object of this paper is to shew that, before Chinese was imported into Japanese, (1) directly, and (2) indirectly, through Corea, —say before A.D. 1—the Japanese spoke a language, the great majority of words in which came from the same language-stock as Chinese.

Of the 5,000 or 6,000 words which an educated man uses during a life-time, the greater part must be different forms of the same word, thus:—break, breakages, broken-hearted. One thousand separate words, then, if shewn to be descended from the same source in any two apparently totally different languages, would be the main part of these languages, so that the 500 or so of words given here are sufficient as a whole on which to base a theory.

It is of course a separate question how far sifted evidence will support the theory in each individual case, and competent Japanese scholars will doubtless be able to shew that many of the words given have a very different local history from that suggested.

It is not proposed to say more in explanation at present. Here follow certain lists of words, arranged so as not to make the scrutiny of them too wearisome, and interlarded with observations and other matter calculated to vary and render more palatable a very dry if not nauseous dose of "Yellow" philology.

The characters are, of course, evidence of nothing but what the Chinese intend to represent as the sound.

The sign † before a number means that Hepburn supplies the same Chinese character that we supply. In all other cases Hepburn does not suggest or supply the character which we supply.

Europeans, or at least Englishmen and Americans, have almost universally used *j* to represent the Japanese sound *dj*. As *j* is required for a very different sound in the Chinese dialects, it is necessary to substitute *dj* in our tables. We append a list of vowel sounds such as we have gradually worked up to in scrutinising the Chinese dialects. Where the usually adopted Japanese spelling is inconsistent with this list,—which is not often seriously the case,—we leave things as they are, so as not to unnecessarily confuse students of Japanese.

The words ante-diluvian and post-diluvian are certainly unsatisfactory; but, like pre-historic and historic; previous to A.D. 1 and subsequent to A.D. 1.

Group A consists of 28 words, every one of which is in the entering tone in China. It will be noticed that the Hakka dialect inclines to a final *t*, even when a *k* should be expected *after allowing* for survivals of *t*. In Vol. XII of the Asiatic Society's Journal, (North China Branch), it was pointed out the Pekingese sound *t'umeh* was not given in Wade's Syllabary, and it is interesting to note the apparent survival in the Japanese *tsubaki*. As an illustration of the certainty of our method, we may compare the modern Japanese *baku* [麥] and *tsū* [通] with the Pekingese *meh* and *t'ung*, in proof that *tsubaki* is no farfetched representation of *t'umeh*. With the exception of Nos. 5, 14, 28, and the second of No. 18, all the Chinese characters are fitted to the Japanese sounds by the writer, and none of them appear in Hepburn's dictionary, which apparently considers the Japanese sounds pure (i.e. non-Chinese) Japanese, and fits them with other illustrative Chinese characters. In the cases of Nos. 5, 15, 27, and 18 Dr. Hepburn has applied what we consider the true character, as *handing down the "ante-diluvian" sound from which both Chinese and Japanese are derived*, either by accident, or because no other was possible. For the information of those who know no Japanese, it may be stated in round terms that the Chinese *k* (e.g. 威 C. *ts'ik*, F. *ch'eik*) is often represented in post-diluvian imported Chinese by two Japanese forms *ki* and *ku*, (e.g. 威 *seki*, *soku*): moreover, the Japanese *fuki*, *deki*, etc., might just as well be written *fuku*, *de-*

kiru, for the purposes of this paper, as it is merely a question of putting the verb in its "attributive," "indefinite," or "adjective" form. Persons who do not understand Chinese radically must not be misled by the apparent closeness of the resemblances, but must recollect that we draw from at least eight modern dialects, partly so that students from all parts of China may understand what we are driving at; partly to put as good a face on our show as possible; and partly because we have already elsewhere proved Chinese dialects to be one homogeneous whole. No. 19 is an interesting instance of a colloquial Chinese characterless word being represented in modern Japanese. No. 24 is an interesting survival: 年迫日索 means "I am getting into the sere and yellow leaf," and 索 means precisely 盡 or "exhausted".

Group B., Nos. 29-46, contains 18 words which seem to shew a decided connection between the final *wa* and the Chinese final *o* or *u*. Nos. 32, 36, and 43 are the only cases in which Hepburn applies the Chinese character which, phonetically as well as ideally, corresponds with the Japanese word. It will be noticed that *tauwa* does double or triple duty; but *ten* and *tin* are often interchangeable in Foochow, so that *ten* and *t'iao*, the corresponding Peking forms, are quite in order. The *go-on* (southern) and *kan-on* (northern) Chinese-Japanese forms are promiscuously used in Japanese, just as, in English, we sometime use a pure Latin and sometimes a French Latin word, e.g. as in *cavalier*, *chivalry*, etc.

Group C., Nos. 47-50, exhibits a few Japanese words accidentally like European words having the same meaning. Group D., Nos. 51-58, consists of Corean words also accidentally like European words. These two groups are here inserted, first, to vary the subject in favour of those who require a fillip to enable them to follow it out; and second, as a warning to those who may be led into too enthusiastic generalizations by groups A and B.

Group E., Nos. 59-73, is a new variation, and consists of manifest European words introduced into the Japanese language. It is not without value, inasmuch as it suggests that, as the Japanese tongue requires to make certain alterations now, it is to be assumed that it also altered upon the same principle before. If it be argued that "perhaps they altered foreign words on other principles 1000 years ago", we

answer, "Very possible; but it is more likely that they altered 1,000 "years ago on principles regarding which modern evidence exists, than "on principles regarding which no evidence survives at all."

Group F., Nos. 74-78, consists of a few words shewing how the final Chinese *k* turns into *ku* as well as into *ki*, just as the final *t* turns into *tsu* as well as into *chi*, (e.g. 贊, *shitsu* or *shichi*). No. 75 (and perhaps No. 76) is perhaps too manifestly a post-diluvian word to be classed amongst the ante-diluvian, but, as the entering tone survives in the Foochow colloquial, it is of interest to record the fact.

No. 79, which forms by itself group G, is a solitary specimen, simply because other similar specimens do not happen to have struck the writer's eye.

Group H. goes to the extreme of philological speculation, and is founded on the fact that, whilst Chinese words beginning with *n* also begin with *n* or *t* in Japanese-Chinese of date since A. D. 500; yet, in pure Japanese words beginning with *n*, there is no way of connecting them with ante-diluvian Chinese except by assuming that the Japanese *n* is the representative of something very different in ancient times. Any one who has studied the writer's expositions of the Chinese dialects will see that there is a very close sympathy between *n* and *y*, e.g. Cantonese *yén* and Wénchow *nang*, "a man" [人]. *Y* runs into French *j*, *sh*, *ch*, and *n* runs into *ng*, *ngi*, *j*, and *y*. No other word but *nori* in Japanese corresponds to the Chinese *ch'êng* 莢, and *nori* always corresponds. The vowel difficulty is disposed of by the fact that, as a rule, all Chinese *êng* are *ō* in modern Japanese. The *ni* in *nikawa* not only supports the view that ancient *n* may be safely connected with modern *y* (Peking *yü*), but is proof of it; for the modern Hakka is *ngi* and *ng* and *i*, and the Hakkas always say *ngi* for what is elsewhere *ni*. Group H. is admittedly speculative, but reasons are given why.

Group I., Nos. 100, 101, gives instances of entering words in *t* with a final vowel in Japanese which is neither *ti* (*chi*) nor *tu* (*tsu*). Assuming that the ante-diluvian Japanese words *shita* and *fude* come from the same source as the Chinese *shīt* and *pēt*, we find that the assumption is supported by the fact that the post-diluvian importations from China *zet*, *zetsu*, or *zetu*, and *pit*, *fitu*, or *hitsu* (now pronounced *shtsz*), are much less like the Chinese than the ancient Japanese words.

Moreover, the case of *fude* is supported by the Korean *put*, the post-diluvian Corean-Chinese being *p'il*. On the other hand, Messieurs Satow and Aston derive *fude* from *fumi* + *te* [文 + 手], which derivation, if it were supported by evidence, would destroy my speculative theory.

Group J., Nos. 102-6, suggests four Japanese words of which the termination *ro* corresponds to the Chinese *ng* (or *h*, which is the entering tone of *ng*). Thus Cantonese *shing chik*, *shik*. The suggestion is prompted in all cases by the exact similarity in meaning; and it would be very remarkable if "colour" and "venery" should both be *shik* in (Canton) Chinese and both *iro* in Japanese unless in each case the words were derived from a common origin. It has already been shewn how *sh* or *j* and *y* or *i* run into each other so that the initials need cause no particular doubt. No. 106 needs no special remark.

Group K., Nos. 107-112, contains four words of which the Japanese termination *re* seems as superfluous as the *ki*, *ku*, *ri*, *ru*, etc., of thousands of other words. The sound *nure* is interesting, for, even in Chinese, *no* [濡] and *ju* or *yü* [濡] shew a sympathy between *n* and *y*. *Ume* and *udzume* or *udzumaru* are stated by students of Japanese to be one word: the evidence of this would be useful.

Group L., Nos. 113 to 145, shews how the Japanese excrescence *ri* (or *ru*, which is merely another tense) stands alike for a final Chinese vowel, nasal, or consonant, the root, in fact, being the only essential part. It must be remembered that the Japanese *u* is not usually *oo* or *ü*, but a mute sound unknown to most if not all European tongues. Thus *su*, *tsu*, *dzu*, etc., are *sz*, *tsz* *dzu*; and *ru*, in the same way, is *r*, *rî*, or *rh*.

Group M., Nos. 146-151, consists of a few monosyllables. The instances of *me*, *ba* [馬]; *ka*, *ge* [下] shew that, in Chinese words imported within historical times, not only is *e* interchangeable with *a*, but sonants with surd initials. There are numerous cases where the Chinese upper series [e.g. 卿 *hiang*] is represented in Japanese by both a sonant (*gō*) and a surd (*kiō*) initial. This fact disposes of Dr. Edkins' theory that the presence of *b* initial in Japan [e.g. 佛 *butsu*] necessarily points to ancient *b* initial. As a matter of fact, the same character is used for *futsu*, "Fvance"; and, quite apart from the question of *nigori*

[濁] which enables all surds to be pronounced sonant in combination, as mere initials, there is no regularity in Japan corresponding with that regularity which characterises all Chinese dialects. Japanese-Chinese having been borrowed through Corea, as well as direct from China,—notably the central coast—it is a jumble, notwithstanding that the greater part of it actually corresponds, as far as the genius of the Japanese language permits it to do so, with Chinese “laws.”

Group N. requires no comment, except that many others of the same class could be added. For instance, 鎌, “a sickle,” is pronounced *lien*, *liam* in Peking and Hakka. In Japanese a sickle is *kama*, and Hepburn uses the Chinese character above: the character is of little use as evidence of popular etymology, except in so far that it shews that no other character can be found. However, *k* and *l* are, as has been shewn, much confused and interchanged even in modern Chinese. For instance the *küeh* or *küet* (Peking *chüeh*) group 兼 are often *liet* (Canton *lut*) in some parts of China 兼 is *kiam* and Hakka, and like most *iams* in Hakka, finds its *ama*, *emi*, *imi*, etc., in Japan.

The *ra* in Group O., Nos. 159-164, like the *ri* in Group, stands for any of the Chinese finals. This group requires further development, and this opportunity is taken of stating that, of all these 400 or 500 words, none have been hunted for, but all have occurred *passim*.

Group P., Nos. 165-188, is, perhaps, too audacious. From the glaring instances of *ume*, *uma*, where the *u* is silent, and the pronunciation in fact *mme*, *mma*, it suggests itself that a redundant initial vowel may occur in other instances besides *u*, this redundant initial “taking it out of” or absorbing away any inconvenient final, as in *boku*, *seki*, etc. In such cases it would be quite in accordance with the genius of the Japanese language to throw the accent on the excrescence at the cost of essence. Thus in *uchi* the accent is on *u*; *chi* is the nearest Japanese and Korean approach to “*ti*,” which they cannot say, and the Wanchow *ti* (having the force of 妻 in other Chinese dialects) is interesting, for even now *ti* and *l* are regularly interchanged or confused in Hu Nan speech; whilst, even from a strictly literary point of view, *li* is occasionally interchangeable with *t*. Thus Chih-Li province is, in Canton and Hakka, *Chektai*, and *Ch’it-t’i*, respectively. In the case of *ude*, it is difficult to derive *te*, “hand,” from *ch’iu*, the only case where

a *t* appears in China; but none the less it is difficult to conjecture what the *u* of *ude* can be unless it be a redundant initial or the word *uye*, "above." *Iwaku's* being redundant is not consistent with Mr. Chamberlain's rule about archaic verbs in *aku*. *Iyaku* may be 醫 + 藥 as suggested by Hepburn. *Iwai* is rather farfetched, as the meanings are not quite alike. (*ku* is more probably a post-diluvian Chinese word 與. *Oshi* would go much better with the characterless Hakka word *ot*, "to push." In short this redundant vowel theory requires scrutinising with an eye very much askance before it is treated too seriously.

Group Q., Nos. 189-253, is a miscellaneous collection of words ranged under no particular head. It may be thought strange to derive *hiki* from 拔 (Canton *pét*): this, however, is almost a certainty, for we find the post-diluvian *hiki* [匹] is also pronounced *p'ét* in Canton. It is not very likely that *shüwo* and *sieng* are the same word; still, how did the Foochow people get an *s* in such other words as *sich* [vulgar for *cik*, 壹], and *süny* [vulgar for *iing* 榕]? As for *kutsuwa*, the vulgar Peking character is usually 蝨; but in Peking 曲 and 屈 are both *ch'ü*: if 蝨 were used instead, its Japanese pronunciation would be *kutsu*. *Hamari* is rather bad, for almost absolutely no Chinese *h* in Chinese are anything but *k* or *w* in Japanese. As to *semai*, I have a theory, (unsupported by evidence) that 陝 and 陕, *shem*, *shim*, and *hap* must have some connection, and that the country or sound *shem* must have anciently referred to the narrow passes of modern *Shimsai*. *Hana* is rather farfetched, and 鼻 might do equally well; for *pét* (the entering tone of *pén*) is the proper Cantonese sound, (still existing in *tsöng-pét*, "an elephant's trunk"), whilst the Japanese use *h* for *p*. *Hana*, like *hamari*, is rather a caution than a fact. There can be little doubt that the Japanese verb *shi*, *su*, *suru*, and the Korean verb *hă*, *hăta*, which vitalise adopted Chinese words in exactly the same way, are derived from one common stock, and if Korean *h* can, with this clue, be identified with Japanese *s*, we may do great things yet. (See Nos. 539-541.)

Groups R., S., Nos. 254-274, and Nos. 275-286 are instructive. As against the five hundred words in the other groups which are strikingly alike in pre-historic Japanese and modern Chinese, the same scrutiny only reveals a score or so of Korean words which might, by a stretch of the imagination, be derived from the same source as the modern

Chinese words having the same meaning; and only a dozen Korean words whose hypothetical derivation from the ancient Chinese source finds support in corresponding Japanese words. The fifth column of group R. represents the Korean pronunciation of the Chinese word as adopted within historical times into Korean.

Group T., Nos. 287-325, is also instructive, shewing as it does that if by a stretch of the imagination a few Korean words can be derived from the same source as the Chinese corresponding words, double the number of Korean words can, with much less effort, be derived from the same source as the corresponding pure Japanese words. The conclusion to be drawn from this limited amount of evidence is (1) that there is very fair ground for the hypothesis that (previous to the adoption into Japanese of Chinese words subsequent to A.D. 1) Japanese and Chinese were largely if not wholly derived from one source: (2) that a very much smaller proportion of Japanese (previous to A.D. 1) is derived from the same source as Korean, and that this smaller portion of Japanese is manifestly not derived from the same source as Chinese: (3) that a still smaller proportion of Japanese, (objects of nature only) is to be traced to the same sources as both Korean and Chinese: (4) that a very doubtful and small number of Korean words, (these being words which do not correspond to Japanese words), may, with an effort, be derived from the same source as Chinese words.

To put the conclusion in another form. Apart from Chinese importations into Japanese and Chinese subsequent to A.D. 1, Japanese is $\frac{2}{10}$ Chinese and $\frac{1}{10}$ Korean, whilst Korean is neither Chinese nor Japanese, but has lent something to or borrowed something from Japanese. On the other hand, the grammatical construction of Korean and Japanese is quite similar, whilst both differ from that of Chinese, which, we know from her ancient literature, has not changed much in 3,000 years. This singular state of affairs has a parallel in Europe. English is, say, $\frac{7}{10}$ German and $\frac{3}{10}$ Latin, whilst Russian is neither German nor Latin, but has borrowed something from German. On the other hand the construction of English and Russian is very similar, whilst both differ from that of German.

Group U., Nos. 326-353, exhibits a number of entering tone words which are irregularly fitted with corresponding Japanese words. *Kudzu*

and *kadzu* seem very clear instances of *dxu* (i.e. *dŭ* or *d*) representing the Chinese final *t*. On the other hand *dzu* and *tsū* in other cases clearly represent syllables such as *du* (*t'ou*) and *tui* (*t'ung*), and not the final *t*. As a rule, it may be taken for granted that *chi* and *tsu* (i.e. *tshi* and *tsz*) interchangeably stand for final *t*, just as *chi* and *tsz* are confused as also *si* and *sz* at Canton. There seems no reason why *chi* and *shi* should not occasionally stand for final Chinese *k*, as, in the cases of 匹, 抑, and 匄, the Chinese dialects are also irregular.

Group V., Nos. 354-359, calls for no special remark. Group W., Nos. 360-387, consists in the main of a number of words in *mi*, the terminations of which in the corresponding Chinese words are *n* or *m*. This group affords unusually strong evidence of the common origin of ancient Japanese and Chinese.

Groups X. Y., Nos. 388-392 and Nos. 393-395, call for no special remarks. In this, as in other groups, the same sound is assumed to have been derived from one source, notwithstanding that elsewhere it is suggested that it may have been derived from another. There is no reason why two very different words should not, as in English, be derived from the same source through different channels;—e.g. brother and fraternal: still we do not claim to have here advanced so far as that degree of certainty: this is but the first and the rawest attempt to substantiate a *prima facie* case.

Group Z., Nos. 396-428, illustrates all the other groups. The majority of the Japanese words are manifestly derived from the same source as the corresponding Chinese words; but, as in the majority of cases the Japanese sounds are not the same as the Japanese-Chinese sounds of the Chinese characters, it follows either that the said Japanese words were such before the introduction of Chinese in historical times; or that the Japanese words are taken from a purely local source; or that they have corrupted within historical times. *Karashi*, for instance, is *kala* in Wenchow, *kailak* in Foochow, and *chielan* at Peking; whilst *rachi* and *ratsu* are practically the same in Japanese; but both the *ka* for *kai* and the *sashi* for *rachi* are irregular. *Yebi*, again, survives (as far as I know) only in Peking in the sense of "(fish) shrimps", and is probably a very ancient word: on the other hand, nearly every word in Japanese containing the syllable *ye* can be fitted with a corresponding

Chinese word *ha*, *hwa*, *pa*, *p'a*, or *hwei*. *Hi* and *kuwa*, again, illustrate how pre-historic Japanese and historic Japanese-Chinese meet on common ground in a few modern survivals: the colloquial Foochow *hwi* is almost exactly like the colloquial Japanese *hi*, whilst guttural Pekingese 'huo or *khwoa* is almost exactly like the historic Japanese-Chinese *kuwa*, or *kwa*, often corrupted into *ka*. The difficulty in these cases is to decide where pre-historic Japanese ends and where historical importations begin; but it is fair to assume that in some cases the two have fused into one. The survival of *mrang* in Foochow colloquial (*wangs*, e.g. 王, all being corrupted into *ō* in modern Japanese-Chinese) is very important, and being a very common word; totally characterless; and of exactly the same meaning as the Japanese *mō*, is of very great value in bolstering up our theory.

Group AA., Nos. 429-437, changes the subject, and shows how the dual sounds in use of (1) ancient Japanese words (e.g. *tatsu dachi*); (2) historical importations (e.g. *riū ritsu*); and (3) modern Chinese (e.g. *chi tsz* (or *tsu*)), follow the same courses. In Hakka, though 立 is pronounced *lip*, yet 立 is pronounced *lit*. *Happa* means "64" and is, apparently, a corruption of *patpat*, or *patsu patsu*, or *pappatsu*, or *happa (tsu)*.

Group BB., Nos. 438-474, illustrates (1) the change of the Chinese *n* and *ny* into *ri* and (2) its disappearance altogether; also the probability of *n* initial being represented by *t* in Japanese; and the representation of the final Chinese diphthong or vowel by a double vowel final in Japanese. The Hakka and Foochow vulgar words *tiao* and *cheu (tshieu)* for "a bird" are specially valuable.

Group CC., Nos. 475-479, contains words which Messrs. Aston, Satow, or Chamberlain derive from sources not compatible with our derivations. Probably they are right, being distinguished Japanese scholars; but, as Japanese philology is yet in its infancy, it would be well if the authority or reason for such derivations were always given.

Group DD., Nos. 480-481, shews how, even in two modern Japanese-Chinese words, the Chinese *m* or *n* is represented by *mu* or *mi*, and the *m*, again, by *b*.

Group EE., Nos. 482-486, shews, first, how impossible it is that the modern Japanese-Chinese forms can be those originally taken from

the Chinese; and, secondly, how the form of final originally taken accommodates itself to the succeeding initial consonant. No. 487 is an instance of the same operation in a Japanese word. The Japanese probably separated from this common Chinese stock either before the prevalence of writing, or without providing themselves with records. The peculiar nature of the Chinese character would check any Chinese tendency (if such ever existed) to dissyllables, whilst the freer genius of the Japanese, on the other hand, led them to abhor all monosyllables which were not either vowels or which did not end in a vowel.

Group FF., Nos. 487-488, illustrates how Japanese can throw light on Chinese. The word 著 has two sounds in Chinese, *chok* and *chu*. It is the usual practice in China now to read the combination 土著 *t'uchu*, and not *t'uchok*; but the history books, notwithstanding, always say it is *t'uchok* (*tochaku*), and not *t'chu* (*tocho*). So again with 洗, usually pronounced *si*, but in certain combinations *sien*, in China; the Japanese-Chinese pronunciation points to a time when *sien* or *sen* was colloquial.

Group GG., Nos. 489-491 and 492-495, shews how both Korean and Japanese contain Chinese expressions which do not accord with the pronunciation of the words taken individually. No. 495 is an instance of a Japanese word shewing the same peculiarity.

Group HH., Nos. 496-500, shews other irregularities in pure and mixed Japanese, which may be of service in justifying doubtful derivations in other analagous cases.

Group II., Nos. 501-522, contains two very suggestive sub-groups; the *ane* representing *en* or *an*, and the *aya* representing *iau*.

Group JJ., Nos. 523-529, exhibits instances of common ideas pervading non-Chinese Japanese and Chinese, and shewing a common origin of thought independently of etymology.

Group KK., Nos. 530-531, are instances of corruption from Chinese, through Japanese and Portuguese, into English; and from Sanskrit, through Chinese and Japanese, into English.

Group LL., Nos. 532-552, contains miscellaneous odds and ends. The number of repetitives such as *soro soro* is very great in both Japanese and Hakka. The *g* in such words as *yagi* is usually pronounced *ng*, i. e. *yangi*, in Japan. The *h* and *s* initials in Chinese words, e.g. 宣 *süan* and 豎 *hüan*, are occasionally "in sympathy," and this

suggests that *h* (i.e. *h*) in historical Chinese-Japanese and *s* in pre-historical Japanese may be so likewise. The connection between *m* and *l* is suggested by the two words *mori*, and is very doubtful.

Group MM., Nos. 558-559, contains a few illustrations supporting the theory that Japanese-Chinese was largely derived through Korea.

PURE JAPANESE WORD.	CHINESE DIALECT.	CHINESE-JAPANESE FORM.	CHINESE CHARACTER APPLIED.	MEANING.
<i>Group A.</i>				
1 Nuki	F. niek	chō, netsu	搦, 捏	to pinch up.
2 Fuki	v. C. fuk	fuku	覆	to cover.
3 Hiiki	C. p'ik	heki	僻	biased.
4 Deki	H. tet C. tēk	toku	得	achieve.
†5 Mugi	Y. muk C. mék	baku	麥	wheat.
6 Kuki	C. kuk	koku	谷	a gorge.
7 Kaki	Y. ? kak	kō	蛤	oyster.
8 Tsnbaki	P. t'ume	tomatsu	吐, 沫	saliva.
9 Yoki	F. wok C. yūt	etsu	錢	axe.
10 Sak	C. ch'ák	taku	折	to tear open.
11 Saki	C. ch'ák	taku	圻	to blossom.
12 Kaki	C. wak P. hwa	kaku	劃	to sketch.
13 Kawaki	F. k'auk	kaku	涸	arid.
†14 Kawaki	F. k'ak	katsu	渴	thirst.
15 Seki	H. ts'et, set C. sék	soku	塞	a narrow pass.
16 Seki	do.	do.	必	to dam.
17 Beki	F. peik	hitsu	必	must.
†18 Muki	C. v. mok	(?) haku, heki	(?) 擘, 剝	to strip off.
19 Ugoki	H. v. & C. v. yuk	?	?	to shift, stir.
20 Tsugi	C. tsuk	shoku dzoku	續	continue.
21 Tsuki	Y. swak	saku	朔	month.
22 do.	W. djüo C. shuk	zoku, shoku	属	belong, refer to.

†23 do.	C. chuk	chiku	築	to build.
24 do.	Y. shak	saku	索	exhausted.
25 do.	C. ch'ök	taku, shoku	截 or 觸	to stab.
26 Hagi	C. p'ek	heki haku hiaku	粹 or 勞	to strip off.
†27 Hagi	Y. pák	haku	剝	to skin.
28 Waki	C. wok	waku kuwaku	燙	to boil.
<i>Group B.</i>				
29 Tawake	P. t'iao-hsi	chō & ki	調戲	to dally, flirt.
30 Sawa	H. ts'au	sō, zō	漕	a gorge.
31 Sowa	C. ts'ou	sō	躁	restless.
†32 Shiwa	H. tsin	shu, su	皺	wrinkles.
33 Kawa	P. 'ho kou	ka, kō	河溝	river, gutter.
34 Chiwa(ri)	C. t'iu	chō	朝	to flirt.
35 Suwa(ri)	F. saoi W. zo	za	坐	to sit.
†36 Shiwa(buki)	H. seu	sō	嗽	to cough or hawk.
37 Shiwa(i)	V. W. ts'iu	shu	v. 臭	stinky.
38 Kiwa	H. heu	kō	候埃	sign, mark, bound.
39 Sawa	H. ts'eu	sō shō	湊	to aid towards.
40 Yuwa(ye)	C. yiu	zō nō	繞	to bind round.
41 Tawa(ke)	V. P. tou (kén)	tō	閉? 朝	to talk chaff.
42 Fuwa	H. feu	fu, hiū	浮	buoyant.
†43 Yowa(i)(ku)	H. yiu C. yau	đjaku niaku, đjū niū da	弱柔 (? 繇)	feeble.
44 Niwa	do.	iū	囿	garden.
45 Kawa	C. káu	kō kiō	膠	fish-glue.
46 Yawa(ragi)	C. yau	đjū, niū	柔	soft (en).

Group C.

47 Kokoro	It. coro	heart
48 Hai, he	C. hai, H. he	yes; at your service
49 Batten	E. but then	but then
50 Sô	E. so	so, then?

Group D.

There is apparently, not a single well-authenticated instance of any word beginning with an *h* in Japanese-Chinese and also in Chinese. Hence the tempting connection of No. 48 must be sternly rejected as a mere accident.

51 Épso	L. absit	none
52 Hyo	L. Pins	filial
53 Mot	E. not	not
54 Manhi	E. many	many
55 Tomochi	Pidj. too muchy	very
56 Tto	E. too	also
57 Ouéi	E. why	why?
58 Turu	F. four	round about

Group E.

59 Tafuru	D. tafel	table	
60 Shabon	F. savon	soap	? Spanish or Portuguese.
61 Botan	E. button	button	
62 Kafuru	D. kachel	stove	
63 Bídoro	S. vidrio	glass	
64 Tabako	S. tabaco	tobacco	

65 Buranket	E. blanket	blanket	
66 Korori	E. cholera	cholera	
67 Rampu	E. lamp	lamp	
68 Matros	D. matroos	sailor	
69 Pan	F. pain	bread	
70 Chinchin	Pidj. chinchin	to "chinchin"	
71 Chin	C. ts'in (大秦)	pet-dog	
72 Sen	C. ts'in E. cent	cent	? Spanish or Portuguese. (usually written 拂林狗). (a happy combination).
73 Chatsu	E. shirts	shirt	
<i>Group F.</i>			
74 Wayaku	F. ngiok, k'ioh	giaku	jesting.
75 Shaku	F. chia, v. chioh	sha, shaku	to borrow.
76 Soku(i)	F. souk	soku	to bind.
77 Daku	F. tak	tō	to answer.
78 Sugu	F. tik Y. tsēh	choku, djiki	straight.
<i>Group G.</i>			
79 Tonic	H. ton	tan	to stop short.
<i>Group H.</i>			
80 Neri	H. len	ren	to temper, etc.
81 Nashi	C. lai	ri	pear.
82 Naga	P. ch'ang	chō	long.
83 Narai	C. tsép	shū	practise.
84 Nikawa	F. ngū-ka	giō, kō and kiō	fish-glue.
		練 錄 梨 (子) 長 習 魚 膠	

85 Nibe	F. ngü and p'a	giō, hō	魚 and 野	isinglass.
†86 No	F. ya	ya	野	wild(erness).
87 Niwa	C. yan	yiu	園	garden.
†88 Nari	H. shang	sei, dō	成	become.
†89 Nori	H. shin	dō	乘	to ride, mount.
90 Nai, nau	P. jau, nau	zō, nō	繞	to twist.
91 Nao (nawo)	C. yan.	yiu	猶	yet
92 Netsu, Natsu	W. ngie	neisu, setsu	鰍	fever, summer, hot.
93 Nata	H. yet	yetsu	弑	hatchet.
94 Nami	P. ch'ang	dō	常	ordinary.
95 Neji	C. ning	dō, nō	擰	screw, twist.
†96 Neji (ke)	C. ning	tei, nei	佞	specious.
†97 Ne (bai)	P. nien	ten	黏	sticky.
†98 Nama	C. sháng	sei	生	raw.
†99 Namari	P. ch'ien c. yün	yen	鈔	lead.
<i>Group I.</i>				
†100 Shita	H. shit	zetsu	舌	tongue.
†101 Fude	C. pêt	hitsu	筆	pen-brush.
<i>Group J.</i>				
†102 Shiro	C. shing	sei, dō	城	walled place.
†103 Shiro	W. dzi	choku	值	value, exchange.
†104 Iro	H. set	choku	色	} colour, venery.
†105 Iro	C. shik	shoku	色	
106 Kiyō	W. kiang	kon kin	今	to-day.

Group K.

†107 (U) me	Y. mae	{	mai, bai	{	埋
†108 (Udzu) maru	W. ma		ko		物
103 Kure	P. 'hu		go		吳
†110 Kure	F. ngu		me, bai		穰
111 Mure	C. mui		dju		濡
†112 Nure	P. ju				

} to bury.

dim.

Ningho, etc.

musty.

get wet.

Group L.

113 Kari	C. ka	ka	假
114 Shiri	O. shi (fét)	shi	屎
115 Hiri	H. p'i	hi	屁
116 Shiro, suru	C. shi Hank, Sz.	shi	施
117 Yari	P. jang	djiō	讓
118 Kuri	P. k'ungku	kō, ku; kō, ko	空
119 Furi	C. fung	fū, hō	風
†120 Tōri	C. t'ung	tō, tsū	通
121 Yuri	H. yung	yō	容
122 Yeri	Cor. yêng	rei, riō	領
123 Sori	H. sot	satsu	刷
124 Nuri	P. jun; ju	djun, dju	潤
125 Heri	H. pen	heu	邊
126 Heri	H. ken	gen, kan	減
†127 Chiri	H. chin	djin	塵
128 Nurui	W. yüe	on, un	溫
129 Ori	F. wi, W. yü	i	委
130 Furi	H. fui	hi	飛

to borrow.

buttocks.

eject from anus.

to do.

to permit.

hollow, to scoop.

department.

penetrate.

lax, allow, pardon.

collar.

to scrape, brush.

to daub.

a border.

diminish.

dust.

tepid.

to bend, devote to.

fall (as snow).

131 Yuri	C. yu	djō, niō	饒	to pardon.
+132 do.	do.	yō	搖	to shake.
133 Tauri	C. tiu	chō	釣	to fish, hang.
134 do.	do.	chō chō	吊吊	to change, extract.
+135 Ori	F. wī, W. yū	i	爲	to be.
136 Ori	W. hū	i	緯	to weave.
+137 Ari	C. ngai	gi, ngi	蟻	ant.
138 Ari	C. wai	i	爲	to be.
139 Kari	C. kot, F. kak	katsu	割	to reap.
140 Furi	C. fai H. fut	ki, futsu	揮拂	shake, reject.
141 Iri	H. nyip	djū, niū	入	to enter.
142 Keri	H. k'et	ketsu	蹶	to kick.
143 Tori	H. t'ot	tatsu	奪	to seize.
144 Uri	P. yū	jiku	竊	to sell.
+145 Heri	H. k'iam	ken	謙	humble.
<i>Group M.</i>				
146 Ye	P. ya	?, a	扭了	a branch.
147 Ye	P. pa	ha	把	a handle.
148 Ye(buri)	P. p'a	ha	耙	a harrow.
149 Wa	W. wa	kuwan	環	a ring.
150 Ha	C. nga	ga, ge	牙	tooth.
+151 Wa	C. pa	ha	把	one piece (bird, etc.)
<i>Group N.</i>				
152 Tam(eshi)	C. t'am	tan	探	to try, examine.
153 Tama(ge)	C. tan	tan	憚	startled.

154 Tama(ni)	O. tan	tan	單	seldom.
155 Tama	C. tan	tan, dan	彈	a ball.
156 Tama(go)	C. tan	tan	蛋	an egg.
167 Kama	C. kan	kan	奸	artifice.
158 (O)kama	C. kan	kan	(男) 姦	pederasty.
<i>Group O.</i>				
+159 Kara	P. k'o, Y. k'ak	kaku	殼	empty shell.
+160 Kuro, Kura	P. hé C. hák	koku	黑	black, dark.
161 Hira	H. p'ing	hei	平	even.
162 Kara	P. han	kan	漢	China.
163 Kara	P. han	kan	韓	Corea.
164 Kura-kura	P. hun	kon	昏	dizzy.
<i>Group P.</i>				
165 Ubu	P. p'u	boku	撲	simple.
+166 Iwo or uwo	H. ng P. yü	gyō	魚	fish.
+167 Uma	H. ma	ma, ba	馬	horse.
168 Uwa	W. wa	guwai, ge	外	outside.
+169 Une	Y. mei	'bai	梅	plum.
170 Umai	W. mi; mai	bi, mi; bi, mi	味 寐	savour; sleep.
171 Usu	H. sz	so, sho	疎	not dense.
172 Uchi	W. v. ti	tei; ri	底 or 裏	inside.
173 Ude	F. ch'in	shu	手	arm.
+174 Uji	W. zz	shi	氏	family, Mr., Mrs.
+175 Ishi	P. shih	seki, djaku	石	stone.
176 Iki	F. k'ei	ki, ke	氣	breath.

†177 Iye	H. i; i	i;	醫	to (be) cure(d).
†178 Iwaku	H. yet F. wak	etsu, watsu	曰	(he) spoke.
†179 Iyaku	Y. yak	yaku	藥	medicine.
180 Iwai	C. wai w. ü	i	慰	console, felicitate.
181 Owari	P. wan	kan	完	to end.
182 Oku	Co. hu; H. hen	kō, go; kō, gu	後	behind, tardy.
†183 Obū	W. vu	fū, fu	負	carry on back.
184 Oki	H. ki	ki	奇	to place.
†185 Oki	F. k'i	ki	起	to arise.
186 Waga	P. wo W. ng	ga	我	myself.
187 Asa	F. sae	shi	杲	hemp.
†188 Oshi	Cor. ch'wi	sui, tai	推	to push.

Group Q.

189 Hiki	F. v. peik	batsu	拔	to drag, draw.
†190 Shiwo	v. F. sieng	yen	鹽	salt.
†191 Shiwo	Cor. cho, C. ch'iu	chō	潮	the tide.
192 Komori	F. k'aung	kon	困	to confine.
193 Kurushi	P. k'u	kō, ku	苦	to suffer pain.
194 Sama(shi)	H. siang	sei	醒	to wake.
195 Saguri	T. shaku	saku	索	to search for.
196 Ka(chi)	P. k'ou	kō, ku	口	mouth.
197 Kutsuwa	P. ch'üch'ü	?		sort of cricket.
198 Kibishi	H. kip	kiū	急	urgent.
†199 Sukume	G. shuk	shiku	縮	shrink, contract.
†200 Shiru	H. chip C. shi	shu, shi	汁	sap, juice.
201 Utsu(ra)	C. wēt	kutsu, ketsu	窟	hollow, to hollow.

202 Kiyoi	C. kít	ketsu	潔	clean.
203 Hamari	C. hám	kan	涵	imbue, immerse.
204 Kú(ra)	P. k'u	ko, ku	庫	storehouse.
205 Kít(anaí)	C. (m) kít	(ín) ketsu	(不) ketsu	dirty.
206 Kashi	C. ka	ka	假	to lend.
+207 Itoi	C. íp, ím	yō, yen	厭	weary of.
208 Shaku(ri)	Y. shak	shaku	勻	to scoop out.
209 Semai	C. tsim	sen	尖	narrow (pointed).
210 Semari	H. ts'im	shin	侵	press upon.
+211 Mochi	C. mong	bō, mō	望	15th of moon.
212 Machi	P. wang	mō	望	to expect.
213 Watari	F. wok H. yet	yetsu	越	pass over.
214 Watarai	F. wak C. wut	katsu	活	to live.
215 Hed(ate)	H. pet	betsu	列	separate.
216 Hechi(ma)	H. pet	betsu	甕	sponge, snake-gourd.
+217 Kuya(mi)	W. hwai	kai, ge	悔	repent.
+218 Kui	F. hwoi	do.	do.	regret.
219 Kui	P. hwei	kai, kei	喙	to bite.
220 Sama	C. chong	djō	狀	appearance.
221 Sa(me)	C. sha	sa	紗	shark.
+222 Ka	P. 'ho	ka	背	a load.
+223 Shit(ori)	H. ship	shu, shitsu	濕	damp.
224 Yo(roke)	C. yiu	yō	搖	to stagger.
+225 Hi(kui)	F. pi	hi	卑	low, humble.
+226 Tat(ami)	C. tit	djō	疊	pile up.
+227 Mod(ashi)	H. met	moku, boku	默	be silent.
+228 Mau	C. mou	bu	舞	to posture.

+229	Ok(ori)	C. yök	giaku	瘡	ague.
230	Haba	C. p'op'o	ha, ba	瘡	mother.
+231	Kiyō	W. kiang	kon, kin	今	to-day.
232	Kayou	F. kiang	kō, giō	行	to circulate.
+233	Kawa	G. ngwa	guwa	瓦	a tile.
+234	Ku(da mono)	H. ku	ka	果 (㍿)	fruit (things).
+235	Tōru	H. t'ung	tō, tsū	通	pass through.
+236	Shi(buri)	H. sep	shū	澁	astringent.
+237	Aware	P. ai	ai	衰	pitiful.
238	Koro	P. kulu	koro, kuro	轆轤	a roller.
239	Nagu(sami)	Y. lak	gaku, raku	樂	to amuse.
240	Ke(ga)	W. e Y. hae	gai, kai	害	injury.
241	Han(are)	W. fang	fun	分	separate.
+242	Han(ashi)	Y. fang	hō	放	liberate.
243	Hana	P. p'ên	hon	噴	to "nose."
+244	Ha(na)	P. hwa	kuwa	花	flower.
245	Ka(no), koko	K. kai C. koko	ka, ho	個	this, that.
246	Yori	P. yū; you	yo; yū	與	than, from.
+247	Tsuk(urn)	C. tsok	saku	作	to make.
248	Su(trn), shi	Sz. sz, C. shi	shi	施	to do.
249	Suku(nai)	C. tsuk	soku	(不)足	not many.
+250	Yo	F. ya	ya	夜	night.
+251	Yo	H. she	se, sei	世	generation.
252	Suki	H. siak	seki, shaku	惜	to like.
253	Kaku	C. haak	koku	克剋刻	notch, counter to, etc.

Group R.

254 Na(kwi)	C. lōū	jackass	驢	ryé.
255 No(sai)	C. lo	mule	驢	ra.
256 Kai	Y. Kēū	dog	狗	ku.
257 Ssi(ta)	W. si	write	寫	syā.
258 K'o	C. (pei) ko	nose	no character	t'an.
259 T'a (ta)	C. t'an	prepare cotton	彈	ch'o.
260 Ch'ēt	F. ch'ū	first	初	sia.
261 Mōt	F. moa	not	no character	rō.
262 Sso(ta)	P. shé	to shoot	射	pan.
263 Nap	C. (sek) lap	lead	鑲	pāik.
264 Paraita	C. p'an	look forward	盼	kip.
265 do.	F. pa	to get white	白	pal.
266 Kit(ta)	H. kip	draw water	汲	kim-sāng.
267 Put(ch'ita)	C. p'ut	to fan	撥	sāng-kak.
268 Chim-sāng	{ H. kim	animals	禽 and 性	pu.
269 Kim-sāng	{ H. sang	to think	生 覺	pu.
270 Sāng-kak	Y. sāng and kak	to lean, sick to	附	hak.
271 Put (ta)	C. fu	to support	扶	mul.
272 Put (fita)	C. fu	soup	膳	
273 Kuk	H. ? k'ok	don't !	勿	
274 Mal(ta)	C. mēt			

Group S.

275 Yak tai	rakuda	camel.	駱駝
276 Tai	take	bamboo.	竹

277 Kim	kim	H. kiun	lord.	君
278 Kom	kuma	C. hung	a bear.	熊
279 Mal	mma	C. ma	horse.	馬
280 Kêi	kai	C. hái	crab.	蟹
281 To (yachi)	(bu)ta	F. tü	pig.	猪
282 Tot	do.	do.	do.	do.
283 Chêl	tera	C. ch'át	monastery.	刹
284 Mil	mugi	Y. muk c. mék	wheat.	麥
285 Kurim	kumo	F. hung	cloud.	雲
286 Ttãrita	tataki	P. ta N. tan ¹	to strike.	打

Group T.

287 Shima	syém	island.
288 Ushi	syo	a cow.
289 Kata	kyêt	side.
290 Koto	kêt	thing.
291 To-mo	to	even though.
292 Midzu	mul	water.
293 Hachi	pêl	bee.
294 Patchi	pachi	breeches.
295 Haru	pom	the spring.
296 Kachi	kêta	on foot.
297 Chichi	chêt	milk.
298 Kasa	kai, katsi	a hat.

¹ In the Kangkion 𐎧𐎠𐎫𐎠𐎡𐎢 (Cant. *ch'ât*) is stated to be a Sanskrit word, and the corresponding Korean form should be *ch'âl*: cf. Mongol *chao*.

299 Ahiru	ori	duck.
300 (Tsu)muri	mēri	the head.
301 Kori	kori	basket.
302 Mori	moi (mūie)	a copse.
303 Nawa	no	rope.
304 Kara	koro	because of.
305 Ku	ko	and.
306 Yako	yēho	box.
307 Hi	hai	the sun.
309 Toki	ttai	time.
309 Kama	kama	fire-place.
310 Na	na (mul)	cabbage, etc.
311 Tateru	tatēra	shut!
312 Nao (shi)	nā (tta)	convalesce.
313 Tare	tiri tara (uta)	hang down.
314 Nora	nōlla	pleasure-seeking.
315 Tari	ta	suffice.
316 Ki	(nam) ki	wood, tree.
317 Kaki	kām	persimmon.
318 Taki	tahi (ta)	to set fire.
319 Anu, nai, nu	ani, an, n,	not.
320 Yū	(suk) nyung	hot-water.
321 Ko(no)	kī	this.
322 So(no)	ché	that.
323 Ka	ka	the ? particle.
324 E or ye	éi	(prep.) on, to.
325 Uye	ut, u-éi	on, above.

Group U.

326 Tochì	C. lut	ritsu	栗	chestnut.
†327 Hachi	H. pat	hatsu	鉢	a bowl.
328 Hachi	G. fat	hatsu	發	dismiss.
329 Tachi	H. t'ot	datsu	脫	take away.
330 Hatsu(ni)	H. fat	batsu	伐	to cut down.
†331 Atsu	H. nyet	netsu	熱	hot.
†332 Yatsu	C. pat	hachi	八	eight.
333 Kudzu	G. kot	katsu	葛	dolichos trilobus.
†334 Kadzu(ka)	F. kak	do.	葛蘢	do. tuberosus.
†335 Chōdzu ²	F. ch'iu; chui	shu; sui	手水	hand-washing.
†336 Jōdzu	F. siong ch'iu	djō shu	上手	clever at.
†337 Dantsū	W. diu t'ung	tō and dzu; tsū	頭通	head-ache.
†338 Tsui	H. tui	tai	對	a pair.
†339 Tsui (de)	C. tsōū	djo	序	next in order.
†340 Hadzu	W. podiu	ha; tō and dzu	巴豆	croton.
341 Kadzu	H. kaisz, kosz	ka, su	個數	items.
342 Sashi	G. chāt, ch'áp	satsu; sō	札椿	to insert.
343 Dashi	H. t'ot, F. t'auk	datsu	脫	to eject.
†344 do.	H. ch'ut F. ch'ouk	shutsu	出	do. , pay.
345 do.	C. tēt F. touk	totsu	突	suddenly.
†346 do.	H. t'ok F. t'auk	taku	托	pretext.
347 do.	C. tūt F. twak	fatsu	奪	seize suddenly.
348 Heshi	H. yit	yoku	抑	keep down.

² *Udzu*, "a whirlpool", and *midzu*, "water," are further instances shewing that *dzu* is to the various Chinese forms of 水 what *dzu* is to the various Chinese forms of 隨.

349 Fushi	H. p'et	fuku	匍	to crouch.
350 Ashi	Y. ak	aku	惡	evil.
351 Oshi	C. at and ap	ō	押	constrain.
352 Oshi(dori)	C. ap	ō	鴨	a duck.
353 Hashi	H. fat	hatsu	筏	a bridge.
<i>Group I.</i>				
354 Uru(dzunki)	C. yun	djun	閏	intercalary moon.
355 Uru(oi)	C. yun	djun	潤	moist.
356 Maru	P. wan	gan	丸	a ball.
357 Mawaru ³	P. wan	wan	灣	to move round.
358 Kawaru	P. 'hwan	kan	換	to change.
359 Waru	W. yang	fun	分	to divide.
<i>Group II.</i>				
360 Kami	C. kán	kan	簡	paper.
361 Shimi	C. chim	sen	沾	to stain.
362 Shimi	H. shim	shin	深 or 甚	deeply penetrate.
363 Gami	No record ⁴	gon, gin	斷	to scold.
364 Nomi	C. yém	yin	飲	to drink.
365 Tsumi	P. t'un	chun, ton	屯	to accumulate.
366 Umi	C. nēm			to ripen, soften.
367 Sami	C. ts'am	zan	讒	to slander.
368 Yomi	H. nyam	nen, ten	念	to read.

³ Kuru-kuru-mawaru c.f. 曲曲灣灣.⁴ A British officer was officially described by the Viceroy Tso as possessing this quality or appearance, but I have no Chinese record of the sound of the character.

369 Kemi	H. ken	ken	見	to look over.
370 Kumi	H. k'ün	gun	群	a company.
†371 Kimi	H. kiun	kun	君	lord.
372 Komi	F. hong	kon	混	mix confusedly.
†372 Fumi	W. vang	bun, mon	文	writing.
†373 Seme	C. shim H. sham	sen	蟬	cicada.
†374 Somi, somi	P. jan H. nyan	sen	染	to dye, be dyed.
375 Yemi	C. ch'én	shin	晒	to smile.
376 Imi	C. im F. hieng	ken	嫌	to dislike.
377 Kami	H. ham	gan	啣	to bite.
378 Hami	do.	gan	銜	a bit, to swallow.
379 Yamai	P. yang	yō	恙	sickness.
380 Sumi	C. shing	sei, djō	成	to complete.
†381 do.	C. ch'ing	chō, tō	澄	unsullied.
382 Shimo	C. sin	sen	霰	hoar-frost.
383 Tōmo	F. tung	tō, dō	同	with.
384 Shimai	C. shing	sei, djō	成	to conclude.
385 Umi	H. ngiung, ngion	tō, nō, djō	成	soft, ripe.
†386 Umi	H. lung	tō, nō	膿	pus
387 Shimi	C. ts'im	sen	鍼	to pierce.
<i>Group X.</i>				
†388 Karu	W. kiang.	kei	輕	light.
389 Yurui	H. yung	yō	容	slack, relax.
†390 Kurui	W. djüoa	kiō	狂	mad.
391 Kurui	W. ch'ue	kutsu	屈	crooked.
392 Kuru(ma)	C. kōü	kiō	車	a cart.

Group Y.

393 Kake F. kwok
 394 Take Y. tak
 395 Take F. töük

ketsu
 taku
 chiku

notch, defect.
 the measure of.
 bamboo.

缺
 廣
 竹

Group Z.

396 Chichi P. ticic
 †397 Samisen H. samsen
 398 Karashi C. Kalát
 †399 Tsuchi P. t'uti
 †400 Zōri C. ts'oulei
 †401 Yashi F. yachi
 †402 Shige C. chi'nga
 †403 Zakuro shaklin
 †404 Himashi P. pinatsz
 †405 Futon H. p'ut'on
 †406 Gama P. hama
 407 Samba C. shángp'o
 †408 Biwa P. p'ip'a
 †409 Kuwashi Hun. kotsz
 410 Kururi P. kulu
 †411 Rappa P. lapa
 †412 Biwa P. p'ip'a
 413 Moya C. mon, ha
 †414 Mukade F. ngukung
 415 Yebi P. psiami
 416 Sakai Hank-saikai

tata, shasha
 samsen
 kairatsu
 tochi, todji
 sōri
 yashi
 shiga, shige
 jakurin
 heimashi
 hodan
 kame, kaba
 seiba
 hi, la; bi, ba
 kuwa shi, kashi
 koro, kuro
 ratsu hatsu
 bi, ha
 lu, mu, hō; ka
 gokō (te)
 ka; mei, bai
 saikai

爹
 三線 or 絃
 芥辣
 土地
 草履
 柳子
 齒牙
 石榴
 算簾子
 蒲團
 蝦蟆
 生草
 批把
 果子
 轆轤
 刺叉
 琵琶
 霧霞
 蜈蚣 (手)
 蝦蟇
 塞界

father.
 banjo.
 mustard.
 earth.
 straw shoes.
 cocoa-nut.
 teeth.
 pomegranate.
 castor (oil).
 cushion.
 bull-frog.
 midwife.
 loquat.
 sweetmeats.
 to revolve.
 a bugle.
 a lute.
 fog.
 centipede.
 shrimps.
 boundary.

†417 Hi	F. lwi	ka, kuwa	火	fire.
†418 Kuwa(ji)	P. hwo.	do	do.	do.
419 Me	P. ma; C. v. na	bo; ? v.	媽 v. 嬭	female.
†420 Mimi	H. ngi.	dji, ni	耳	ears.
421 Tama	C. tan	tan	彈	a ball.
†422 Iwō or yuwō	P. liung hwong	riū, kuwō	硫磺	sulphur.
423 Yaya	F. ya	(coll.)	? v.	pretty considerably.
424 Kiyatatsu	C. kaitap	kai tō	階階	step-ladder.
†425 Yusu	C. yung shū	yō ju	榕樹	<i>Ficus</i> (genus).
426 Hishi	P. pieh'i	hotsu, bochi; sei, sai	孳孳	caltrops.
427 Yutaka	F. yūtaik	utaku, useki	雨澤	abundance.
428 Mō	F. mwang			just [allow me.]

Group A*A*.

429 Tsu	do	P. tu, tou	都	
430 Shi	su	C. chi, tsz	子	
431 Tatsu	dachi	C. lāp, laap	立	
432 Ka	ge	C. ha	下	
433 Shō	djō	C. shōng	上	
434 Tai	dai	P. tai, ta	大	
435 Jitsu	nichi	F. ik, nik	日	
436 Hap	pa	C. pat	入	
437 Riā	ritsu	H. lip, lit	立筴	

Group B*B*.

438 Hayari	W. hiang	kō, kiō	興	in vogue.
439 Serai	H. tsen	sō	憎	envoy.

440 Seri	Y. tsên	sō	爭	contend.
441 Yeri	W. liang Co. yêng	rei, riyō	領	collar.
442 Sari	C. H. P. san	san	散	abandon.
443 Saraye	P. ts'an	san	到	to con.
444 Taye	P. twan	tan, dan	斷	cut off.
†445 Kuwaye	C. hām	kan	街	hold in mouth.
446 Sui	C. shūn	shun, sen	究	to suck.
447 Kare	P. kan	kan	乾	dried.
†448 Tate, Tatsu	C. lāp	riū, ritsu	立	stand, set up.
449 Toru	C. na	ta	拿	to take.
†450 Tori	F. cheu H. tiau C. nin	chō	鳥	a bird.
451 Taye	H. lai P. nai	tai	耐	to endure.
452 Kuwaye	C. kwai	ki	歸	to join, add.
†453 Chiye	C. chi, F. hie	chi; ye, kei	智	cleverness.
454 Koye	H. hiōng	kiō	響	a sound.
455 Yuye	H. yu	yū	由	cause, season.
†456 Hoye	F. hie	hai, bei	吹	to bask.
457 Soye	P. ts'ou	sō	湊	subjoin.
458 Moye	C. miū	miō, biō	苗	to sprout.
459 Kaye	Y. kai	kai	改	to change.
†460 Kaye(ri)	C. kwai	ki	歸	to return.
461 Kuwaye	P. 'lwei	kuwai	會	to combine.
462 Haye	C. fai F. hwi	ki	輝	brilliance.
463 Klye	H. ki	kiyo	去	vanish.
464 Kiya(na)	C. wai	ai, ei	薈	aloes.
465 Kai	P. 'hwai	kai	懷	to sustain, feed.

- 466 Kowai C. kwai, wai kai, ke; kai
 †467 Mayu P. mei bi
 468 Kayu C. kái kai
 469 Koi C. k'au kiū, gu
 470 Koi F. kau kō
 471 Koi C. kau kō
 472 Tsuyu C. sun shín
 473 Haji(me) C. fát F. hwak hatsu
 474 Haji(ke) do.
- 怪 憾
 眉
 癖
 求
 厚
 婿
 沉
 發
 do.
- dread, anxious.
 eyebrows.
 itch.
 to invite.
 thick.
 sexual love.
 freshet.
 to begin.
 to burst.

Group CC.

- 475 Fude, a pencil, from *fumi-te*.
 476 Deli, ready, able, from *deru*, "issue", and *kurú*, "come."
 477 Chūzu, hand-water, from *té-midzu*.
 478 Beki, can, must, from the root *bé*.
 479 Ba, "a site," "enclosure," "court," from *nica*, of which it is a corruption; and therefore 院 [W. yüe] is more likely than 園.

Group DD.

- 480 Saburo for sam or sanro 三郎.
 481 Samisen for sam or sansen 三紋.

Group EE.

- 482 Katclin, a helmet, for kapuchin, or kōchin 甲冑.
 483 Djitchō { chairs { chō
 484 Djippun { dwts. { fun
 485 Djishlaku { feet { shaku
 486 Ammari "too much," or *amari*, = amu mari.
- 頂
 分
 尺

Group FF.

- 487 Tochaku 土着.
488 Sentaku 洗濯.

Group GG.

- 489 Mumyêng, cotton cloth, for mok-myen 本棉.
490 Pâi-ch'ai, cabbage, for pâik-ch'ai 白菜.
491 Pu-chok, insufficient, for pul-chok 不足.
492 Momen, cotton-cloth, for mokumen 本棉.
493 Nihon, Japan, for Nieihon or Nippon 日本.
494 Rakan, bacon, for Rapukan or rafukan or rôkan 臘乾.
495 Chito, "same as *chitto*, 'a little, at all'."

Group HH.

- 496 Moji, "characters," for mon-ji [文字]
497 Fukki, wealthy, for *fukii* (Chinese *fu-kwei*)
498 Sakki, "emphatic way of pronouncing *saki*, 'before';"
499 Nanni, "emphatic way of pronouncing *nani*, 'what';"
500 Sorekkiri, colloquial way of pronouncing *sorekiri*, "that only";" } and many others.

Group II.

- | | | | | |
|-----------|----------|-----|---|---------------|
| 501 Kane | G. kan | kan | 艱 | difficult. |
| †502 Kane | H. kian | ken | 兼 | act doubly. |
| †503 Kane | W. kang | kin | 金 | metal. |
| 504 Kane | H. ken | ken | 堅 | hard. |
| 505 Yane | H. yan | yen | 簷 | roof. |
| 506 Hane | P. p'ien | hen | 騙 | prance, jump. |

507 (Kubi) Hane	P. p'ien	hen	駢 (首)	out off (head).
508 Tana	C. t'an	nan, dan	撻	shop, shelf.
509 Futo	H. fut	kotsu	忽	suddenly.
510 Sata	C. ch'at	satsu	察	discriminate.
511 Kuni	H. k'un	gun	邦	country.
†512 Seni	W. & N. zie(n)	sen	錢	money.
513 Samui	ts'an	san	慘	chilly.
514 Waya	H. hiau	kō, gō	覺	noise of voices.
†515 Saya	H. sian	shō	鞘	scabbard.
516 Saya	C. sau, siu	shō	繡 消	damask.
517 Saya(gi)	H. sian	shō	蕭	to rustle.
518 Miya	H. miao	biyō	廟	temple.
519 Hiya	C. ping	hiyō	冰	cold.
520 Kachi	C. haak F. k'aik	koku	克	victory.
521 Hechi	H. pet	betsu	鼈	(certain) reptile.
522 Kechi	C. kíp H. hiap	kiō, 3	怯	stingy, craven.

Group JJ.

523 Hebi ichigo	C. chep'ou	snake-berry	蛇 菰	wild strawberry.
524 Akago	P. ch'ih-tsz	red-child	赤 子	baby.
525 Hirame	C. pi-muk	paired eyes	比 目	sole-fish.
526 Komugi	P. siao-mei	small corn	小 麥	wheat.
527 Ōmugi	P. ta-mai	great corn	大 麥	barley.
528 Saru no koshikake	P. kou niao t'ai	ape (dog) stool	狗 屎 台	toadstool.
529 Yo, "four," is used in Chinese combinations instead of shi or "four," on account of the similarity in sound with shi				
死 "dead". So, in Cantonese, t'ung shing, "almanac" is used instead of t'ung shu, on account of the similarity in sound between 書 and 輸 "a book" and "defeat".				

Group KK.

530 "Soy" seems to be derived from the vulgar Japanese *shoy*, the common pronunciation of *Shō-yū*, being a corruption of *shiau* or *shiang-yu*, i.e. the Chinese *tsiang-yu*, 醬油.

531 "Bonze" is apparently derived from *bō-dzu* 浮圖, the mediaeval word for "Buddha" or "Buddhism." The second character is pronounced *dzu* also in the word *yedzu*, 繪圖, "a drawing".

Group LL.

	P. hsü hsü	djo-djo		
†532 Soro-soro	F. seik	seki	徐	gently.
533 Toki	C. ts'uk	soku	釋	melt, undo.
534 Soko-soko	P. Yang	yō	促	hastily.
†535 Yagi	P. Yang	yō	羊	goat.
536 Yanagi	P. Yang	iyō	楊	willow.
537 Aogi	P. Yang	giō	颺	winnow.
538 Aogi	P. Yang	giō	仰	look upwards.
539 Sagi	Y. hak	kuwaku	鶯	white egret.
540 Sage	F. liiong	ken	懸	suspend.
541 Sage	C. hong	kō	降	to abase.
542 Kutsu	F. and H. k'iak	geki	屐	shoes.
543 Kudasai	P. ch'ü	kutsu	屈	to deign.
†544 Ochi	C. lok	raku	落	fall, omit.
545 Uchi	C. uk	oku	屋	house.
†546 Tsuchi	P. t'u	to	土	earth.
†547 Kuchi	P. k'ou	kō, ku	口	mouth.
548 Tsuchi	P. ch'ui	sui, tsui	鎚	hammer.
549 Shamuro	H. siamlo	senra	暹羅	Siam.
550 Mutsu	C. luk	roku	六	six.

ADDENDA AND ERRATA.

ABBREVIATIONS IN MR. PARKER'S "YELLOW LANGUAGES."

F.	=Foochow and French.
C.	=Canton.
H.	=Hakka.
Hun.	=Hunan.
Y.	=Yanchow.
Sz.	=Sz-ch'wan.
P.	=Peking.
W.	=Wênchow.
N.	=Ningpo.
V.	=Vulgar.
Pidj.	=Pidjin English.
L.	=Latin.
E.	=English.
S.	=Spanish.
D.	=Dutch.
Cor.	=Corean.
Hank.	=Hankow.
?	= "not quite certain" or "wanting" or "doubtful."

Page 5, line 4 from bottom, for *nanpuk* read *manpuk*.

" 7, bottom, for *yuny* read *yung*.

" 8, top, for *ny* read *ng*.

" 14, line 13 from bottom, for 5, 14, 28, read 5, 14, 23, 27.

" 14, " 8 " " " 5, 15, read 5, 14, 23.

" 17, bottom, for *Fvance* read *France*.

" 19, middle, " *sich* read *dioh*.

" 23, " " *t'chu* " *t'uchu*.

" 25, No. 10, for 折 read 拆.

" 26, " 29, " *t'iao-hai* read *t'iao* and *hai*.

" 26, " 33, " *ho kou* read *ho* and *kou*.

- Page 26, No. 33, " ka, kō read ka and ko.
- " 26, " 39, " 湊 " 湊.
- " 26, " 41, " 聞 " 聞.
- " 28, " 73, " *chatsu* read *shatsu*.
- " 28, " 79, for Tonic read Tome.
- " 29, " 106, " kon kin read kon, kin.
- " 30, " 110, " Ningho read Ningpo.
- " 30, " 118, " k'ung ku read k'ung and k'u.
- " 39, bottom, for *midsu* read *midzu*.
- " 40, No. 363, for 斷 read 斷.
- " 41, " 374, " P. jan H. nyan read P. jan, H. nyam.
- " 41, " 388, " kiang read k'iang.
- " 42, " 394, " 廣 read 度.
- " 42, " 401, " 柳 " 柳.
- " 42, " 415, " psiami read hsiami.
- " 42, " 416, " Hank-saikai read Hank. saikai.
- " 43, " 428, " after mwang add " no character."
- " 44, " 457, " 湊 read 湊.
- " 46, " 502, " kian read kiam.
- " 47, " 523, " chep'ou read shep'ou.
- " 47, " 526, " mei read mai.
- " 48, " 542, " 屐 read 屐.
- " 49, " 553, " ch'astik read ch'asik.
- " 49, " 555, " *purang* read *pwong*.
- " 49, " 559, " carpet read careful.

551 Mori	C. lém	rín	林	a wood.
552 do.	C. lém	rín	淋	to leak.

Group MM.

- 553 Hiang-ta [香茶] "fragrant tea," instead of *hiang ch'a*, and *Tasik* [茶食] "sweetmeats", instead of *ch'astik* seem to point to words derived direct from Fú Kien
- 554 *Yakujō* and *yak cho* are Japanese and Korean [約條] colloquial for "Agreement", though this is not so in China.
- 555 *Tangsin* and *purang-sing* [醬 and 本身] are Korean and Foochow colloquial for "You, Sir", to a stranger.
- 556 *Mulgén* and *mét kin* [物件] are Korean and Canton colloquial for "thing"; not so it seems, in any other Chinese dialect.
- 557 *Mudji*, *musǎ*, *mousz*. These are colloquial Japanese and Korean [無事] for "well", "all right", and colloquial Cantonese for "all right". I do not think that the colloquial expression survives elsewhere in China.
- 558 *Iaku* and *itak* are Japanese and Korean [依 or 倚托] colloquial, but hardly survive in any Chinese colloquial dialect.
- 559 *Tei-nei* and *chéng-yéng* are colloquial Japanese and Korean for [地毯] "carpet", "polite", in which sense there is no Chinese colloquial survival. These facts all point to Chinese derivation into Japanese through Korean.

ON THE QUASI-CHARACTERS CALLED "YA-JIRUSHI."

 BY BASIL HALL CHAMBERLAIN.

[Read October 13th, 1886.]

Those who find the *Katakana* difficult, the *Hiragana* more difficult, and the Chinese ideographs impossible, will perhaps not thank me for calling their attention to yet another species of written signs used in Japan. But as the signs exist, and as they are among the things which meet our eyes every time we walk through the streets of a Japanese town, a few remarks on the subject may not inappropriately be brought before a Society whose *raison d'être* is the investigation of things Japanese.

The signs or quasi-characters in question are generally termed *Ya-jirushi*, i. e. "House-Signs." In some parts of the country,—here in Tōkyō for example,—their use is comparatively limited. The *Ie-na* or "House-Name" renders the "House-Sign" a superfluity, to be adopted or dispensed with at pleasure. But in the North, and notably in the Island of Yezo, the "House-Signs" come very prominently into notice. Shops and hotels there do not receive the "House-Names," with which we dwellers in Tōkyō are so familiar, such as Kame-ya, Daikoku-ya, Tsuchi-ya, Yamato-ya. Instead of these, each has its "House-Sign" written up on a board or on the wall of the house; and by this "House-Sign" the firm is always known and spoken of. The nature of the "House-Signs" will be understood from the following tables:—

TABLE I.—LIST OF CHIEF IDEOGRAPHIC COMPONENTS OF HOUSE-SIGNS.











































			
Obi-ryūgo	Uroko-gata	Masu-jirushi	Yama-gata
			
Chigai-jirushi	Mitsu-uroko	Kane	Daki-yama-gata
			
Hoshi	Chigai-uroko	Kane	Chigai-yama-gata
			
Mitsu-boshi	Hyōtan-jirushi	Kaku-jirushi	Chigai-yama-gata
			
Bō-jirushi	Maru	Igeta	Chigai-yama-gata
			
Sangi	Wa-chigai	Hishi-igeta	Iri-yama-gata
			
Jigami	Kaku-wa	Chigai-igeta	Ji-yama
			
Ōgi-gata	Zen(i)-jirushi	Hishi	Fuji-yama-gata
			
Kikkō	Kutsuwa	Chigai-bishi	Iri-yama-gata
			
	Fundō-jirushi	Matsu-kawa-bishi	Masu
			
	Ryūgo	Matsu-ba-bishi	Masu

TABLE II.—SPECIMENS OF

			
Zen(i)-jirushi	Matsu-kawa-bishi-ni-ta-jirushi	Masu-jirushi	Yama-su
			
Zen(i)-ichi	Matsu-ba-bishi-ni-i-jirushi	Kane-kyū-ichi	Daki-yama-san
			
Kutsuwa	Ichi-uroko	Kane-mori	Chigai-yama-hachi
			
Kutsuwa-kyū	Mitsu-uroko	Kane-ta	Chigai-yama-yo
			
Fundō-jirushi	Chigai-uroko	Kaku-jō	Chigai-yama-ka
			
Ryūgo-ichi	Hyōtan-jirushi	Kaku-sa-boshi	Iri-yama-kiehi
			
Obi-ryūgo	Dai-maru	Igeta-maru	Jiyama-jū
			
Chigai-jirushi	Maru-kane-shime	Hishi-igeta-san	Fuji-yama-sa
			
Kome-jirushi	Maru-ko-ichi	Chigai-igeta-jō	Iri-ki
			
Kome-shime	Wa-chigai	Hishi-ka	Masu-boshi

HOUSE-SIGNS IN ACTUAL USE.



Maru-omodaka



Kyū-boshi



Shime-ichi



Masu-kin



Ki-tō



Hoshi-yama-jū



Kyū-shime-ichi



Chigai-bishi



Ichi-yama-jū



Kane-mitsu-boshi



Mata-jū



Kaku-wa-ichi



Jō-boshi



Bō-dai



Ta-shime



Ki-boshi



Kawa-chō



Bō-maru



Chō-sa



Ima-ichi



Yama-kawa



Kaku-yama-boshi



Ki-jirushi



Chigai-sangi



Maru-koshi



Ichi-no



Jigami-sa



Su-maru



I-jirushi



Ōgi-gata



Ichi-maru-kichi



Yama-te




Kikkō-man
















Kyū-mata-ichi

As seen by a comparison of the two tables, the component elements of these signs prove, on analysis, to be of two kinds. They consist partly of loans from the *Kana* syllabaries and from the Chinese characters in commonest use, partly of rude ideographic symbols invented for the occasion. Thus ○ naturally stands for *maru*, "round," or *wa*, "circle;" ● for *hoshi*, "star;" ^ for *yama*, "mountain". Such symbols are intelligible to the lowest capacity. In so far as convention has anything to do with them, we however naturally find some divergence between European conventions and Japanese conventions. Thus the common folk of Europe, if they wanted to represent a star symbolically, would doubtless write it ✨ or ✨, rather than ●, as do the Japanese. The Japanese mind is more especially struck by the star's round shape, ours by its twinkling rays. Even in so tiny a matter, the difference appears between East and West,—the former prosaic, the latter gracefully imaginative.

To return to our main subject. The chief interest attaching to these rude ideographic signs is the way in which they show how a system of ideographic writing might be developed without any conscious effort of invention. We see in them likewise how inevitably such a system would contain scraps of information touching manners and customs, as we know the Chinese characters to do. Thus the Chinese character 軍, "war," formed by means of the simpler character 車, "chariot," preserves to us, so to say, a memorandum from the early times when Chinese warriors went forth to battle in chariots, as did the Greeks of the same period. The information given by some of the Japanese "House-Signs" is precisely of the same nature. In 匁 (read *masu*, "measure"), we have an outline picture of the utensil still employed by the Japanese for measuring rice and oil. In 銭 (*zeni*, "coin"), we see the old-fashioned pierced "cash," so useful for carrying on strings, but now no longer coined, because considered barbarous for the reason that money so shaped is unknown in Europe. 金 (*kane*, "metal") shows us the carpenter's metal square; 井 (*igeta*, "well") the square wooden frame round Japanese wells. The three sticks called *san-gi* and written 三 (not to be confounded with simple 三, read *san*, "three") are the divining rods in the Shū-Eki system of divination; 一 (*bō*) is a stick; 韁 (*kutsuwa*) is a bridle bit; 弓 (*ryūgo*), so written

for shortness' sake instead of , is "a small wheel on the spindle of a spinning-wheel, over which the band passes."¹ The two signs for "fan" are too much in the nature of exact representations to call for remark.

Such symbols as  for *yama*, "mountain";  for *hoshi*, "star";  for *uroko*, "a fish's fin," show us the manner in which the Japanese mind reduces natural objects to their simplest expression. A further step towards representing abstract ideas ideographically is seen in  for *maru*, "round;" in  for *kaku*, "square;" in  for *hishi*, "lozenge;" in  for *daki-yama*, "one mountain holding another;" and in the inter-crossing of  to represent "two mountains crossed" (*chigai-yama*). There are other varieties of the lozenge, such as :  which is supposed to represent "a lozenge of pine-bark" (*matsu-kawa-bishi*);  "a lozenge of pine-needles" (*matsu-ba-bishi*).

Of the elements, not freshly ideographic, borrowed from older systems of writing, little need be said. All the letters of the two popular *Kana* syllabaries are laid under contribution, together with those few scores of Chinese characters which are so common as to be intelligible even to women of the coolie class. Such are 文 *bun*, 大 *dai*, 今 *ima*, 入 *iri*, 上 *jō*, 川 *kawa*, 吉 *kichi*, 金 *kin*, 久 *kyū*, 小 *shō*, and the numerals. A few characters are written in a peculiarly stiff manner, as  for 米 *kome*, "rice,"  (occasionally) for 川 *kawa*, "river." There are also a few names of patterns, such as , known in Japan as the *mitsu-domoe*. It will be noticed that the sounds given to the characters are sometimes the Sinico-Japanese ones, sometimes the native Japanese. Thus 入 is always read *iri* (native Japanese), whereas 上 is as constantly read *jō* (Sinico-Japanese). The order in which the component parts of the signs are read is generally from the outside to the inside, and from top to bottom, but sometimes from left to right (more rarely from right to left), following the precedent set by the manner in which the component parts of Chinese characters are written. Of such points usage is the only arbiter. The choice of the sound and the order of the reading are such as, in each particular case,

¹ Hepburn's Dictionary, s. v.

come naturally to the ordinary Japanese, who is probably as little aware of the various inconsistencies we note, as an ordinary Englishman is of those inconsistencies in English spelling which madden the foreign student of our mother tongue.

It has already been stated that in the North invariably, and in Central and Southern Japan very frequently, each place of business has its *Ya-jirushi*, or "House-Sign," which is used as the name by which the establishment is known to the public. When a shop or hotel is started, one of these signs is fixed upon,—not altogether arbitrarily, but in connection with some circumstance peculiar to the case. For instance, the large Hakodate firm known as 全 (*Ima-ichi*) is so styled from the name of its head, 今井市右衛門 (*Imai Ichiemon*). The first character of his surname, 今 (*ima*), has been taken, and to it has been added the character 一 (*ichi*), which is homonymous with 市, the first character of his Christian name (if one may, for convenience' sake, so express oneself in the case of a heathen). *Maru-zen* ㊦, here in Tōkyō, is from *Maru-ya* 丸屋, the *Ie-na* or "House-Name" of the firm, and *Zembei* 善兵衛, the Christian name of its head, the Chinese character 丸, for *maru*, "round," being changed into the ruder ideographic representation 〇. There is a leading tea-firm in Hakodate styled ㊤ *Zen-jirushi*, i.e. "coin." The reason why this name was originally adopted is no longer to be ascertained; but probably it was on account of the idea of luck and fortune which the word suggests. Now, when one of the dependents of the *Zen-jirushi* firm set up for himself as a book-seller, he styled himself ㊤ *Zeni-ichi*, just as we might distinguish a new arrival of the name of Jones from the original Jones by calling him Jones A. If a branch of ㊤ *Zeni-ichi* were to be established, it would probably be called ㊤ *Zeni-ni*. Similarly if a man's Christian name were Kyūzaemon, and he lived at the corner of the street, he might style his shop ㊦ *Kado-kyū*, i. e. "Corner Kyū," thus preserving the recollection of the first syllable of his name. If his surname were Yoshioka, some such "House-Sign" would be adopted as ㊦ *Yama-kichi*, ㊦ *Maru-kichi*, or any similar combination containing *kichi*, the Chinese reading of the character 吉, which is read *yoshi* in the case of Yoshioka, and which is considered lucky. Indeed the character itself means "luck," "lucky." Occasionally the aid of the soothsayer is called in.

This accounts for the presence of the symbol of the divining rods in some of the "House-Signs," e. g. 𠄎, usually read *Chigai-san* for short, but more properly *Chigai-san-gi*.

Perhaps it may be asked why certain shapes and certain characters should have been chosen for the purpose of these signs, while other shapes equally striking and other characters equally familiar have been passed by. Why, for instance, should a new symbol have been invented for "mountain," and the Chinese character have been generally retained for "river"? Why should "four" not appear in any "House-Sign," when the other numbers are all commonly met with? Or why should no use be made of such easy Chinese characters as 手, 日, 月, 工, when we meet with such comparatively complicated ones as 音 *oto*, and 越 *koshi*?

In answer to such enquiries, it may be stated that the grounds of the choice are sometimes to be sought in euphony, sometimes in superstition, sometimes in what (for want of a better name) we must call accident. Thus the figure 四 "four" is evidently rejected because, being pronounced *shi*, it would remind people of 死 "death," which is also pronounced *shi*. There is a general prejudice in Japan against this syllable. On the other hand, the frequent use of 越 *koshi* apparently arises from the large numbers of Echigo, Etchū and Echizen people who set up in trade throughout the Empire,—the character 越, which forms the first half of the name of each of those three provinces, being read *Koshi* in pure Japanese. Again the mere fact of a firm with a certain "House-Sign" succeeding unusually well in business, would tend to the adoption by its branches and correspondents of signs more or less resembling its own. This introduces the element of chance or accident into the matter. After all, though there may and must be a *cause* for the adoption of every "House-Sign," as of everything else in the world, there need not always be a *reason*. Inconsistency is of all things the most natural. Rather is it a matter for surprise when, in anything freely developed by the popular mind, we meet with consistency,—if indeed we ever meet with it.

學士會院
THE GAKUSHIKAIIN.

BY WALTER DENING.

[Read November 10th, 1886.]

It is undoubtedly the duty of every State Department to encourage and to aid in every way possible such private enterprise and effort as is calculated to facilitate and to render more effectual its own operations. There are not wanting proofs, that this obligation has been more or less recognized by all the State Departments of this country. Among them the Educational Department has been signally active in its endeavours to spread enlightened views on the subject of education and to create an interest in useful knowledge of all kinds throughout the country. One of its numerous modes of working has consisted in indirectly founding learned societies, which, though in the main independent and voluntary in their constitution, are designed to further the objects the Department has at heart. The two chief societies thus organized are the Japanese Education Society and the *Gakushikaiin*. An account of the former Society, with a translation of its rules, and a list of the more important papers read before it, was published in the *Japan Mail* of March 7th, 1885. A history of the latter, the *Gakushikaiin*, we venture to think, may prove of some use to the Asiatic Society; as not a few of the objects aimed at by this Society, are similar to those which the *Gakushikaiin* is striving to realize.

As I take it, it is not the wish of this Society to confine its labours to throwing light upon Japan as she used to be; but that it is its earnest desire to gather material for the elucidation of numerous questions connected with Japan as she now is, or is likely to become. There is a large amount of such material accessible to persons acquainted with the

Japanese language, but not even to them without the expenditure of a great deal of time and labour. It is most desirable that material of this kind should be translated, arranged, and presented to the world at large.

There lies concealed in the publications of the *Gakushikaiin* and in those of a few other kindred societies a large amount of information on both ancient and modern Japanese life that would, if translated, prove most valuable to the Asiatic Society. And if I may be allowed to offer a suggestion on this subject, it would be that, whenever original papers are not forthcoming, the Society would do well to present to its members, for consideration and discussion, some translated paper. The sources from which this kind of material may be drawn are too numerous to be soon exhausted. Among them I would specially recommend the *Tōyō-gakugei-zasshi*, the Japanese Education Society's Magazine, the Geographical Society's Journal, and the publications of the *Gakushikaiin*.

With the object of creating an interest in this line of investigation, I propose giving a short account of the *Gakushikaiin*, furnishing a translation of its rules, and a detailed list of the subjects treated by its members, and closing with a résumé of one of the papers presented to it.

The *Gakushikaiin* was founded at the suggestion of Mr. Tanaka Fujimaro, the Vice Minister of Education. It was organized in December, 1878, when Mr. (now Count) Saigō Yorimichi was Minister of Education, by the following seven well-known scholars:—Nishi Shū, Katō Hiroyuki, Kanda Kōhei, Tsuda Sanemichi, Nakamura Masanao, Fukuzawa Yukichi, and Mitsukuri Shūhei.

The following particulars, bearing on the early history of the Society, are extracted from the Annual Report of the Education Department (1879):—

At the first meeting of the Society, held in January, 1877, Mr. Fukuzawa was elected President of the Society. At a meeting held in March, Ozawa Keijirō and Tsumaki Yorimori were elected Secretaries.

At a meeting held in April, the rules were discussed, decided on, and ordered to be printed. At the May meeting it was decided to publish a monthly Journal to be called the *Gakushikaiin-zasshi*. This Journal contains the lectures delivered before the Society, as well as an account of the miscellaneous subjects discussed at their meetings.

At the June meeting the election of Mr. Mori, the present Minister of Education, as a member of the Society, was announced. The members now numbering twenty-one, and this being the sixth month since the organization of the Society, the Minister of Education, Mr. Saigō Yorimichi, attended a meeting at which a report of the various business transacted by the Society since its formation was read. The term for which the President had been elected having expired, votes for the new President were taken, and, as a result, Mr. Nishi Shū was chosen.

In July the sum of \$8278 was voted by the *Mombushō*, for the purpose of covering the expenses of the Society during the year 1879.

During July and August the Society held no meetings.

At the October meeting the resignation of Mr. Tsuda Sanemichi was reported. At the November meeting the appointment of Mr. Mori as Minister to Great Britain was announced, and the meeting decided that, notwithstanding Mr. Mori's contemplated absence from the country, he still be looked on as a member of the Society.

In December the period for which the President had been chosen having again expired, a new President was voted for, the result being, that Mr. Nishi Shū was reelected by a large majority.

There were fifteen meetings of the Society held during the first year of its existence; five of these being Extraordinary Meetings, and the other ten General Meetings. Some thirteen lectures were delivered.

The object of the Society is the discussion and elucidation of various educational questions, the embodiment in the form of written essays of views which are the fruit of long experience and deep study. The chief officers of the Education Department felt the need of having a body of men who were in every way qualified to give advice on the measures to be taken to make the work of the Department more efficient, and to supply this need the *Gakushikaiin* was formed.

The Society possesses several features of interest. It is a Society of scholars, and not only of scholars, but of veterans who have successfully contended with the most formidable obstacles to the acquisition of the knowledge in which they are versed. Besides an acquaintance with their own literature, not only unequalled but unapproached by their juniors, they, almost without exception, possess a sufficient knowledge of English to enable them to understand and to translate some of our

best English books into their own language, and to discuss intelligently most of the great questions of literature, science, and politics which engage the attention of Westerns.

We are aware that it is the fashion here, as elsewhere, for the rising generation to treat old men with contempt, and we have often heard the *Gakushikaiin* spoken of as though it were nothing more than the embodiment of antiquated thought, and consisted of a set of men whose sympathy was with the past rather than with the future, and who, therefore, are far more likely to impede than to help reform. A careful examination of the information given in this paper will, I feel sure, dissipate this notion, and make it clear beyond all question that the members of the *Gakushikaiin* are men who, with an intimate knowledge of the past, hail with delight the dawning of the new life on which their countrymen are entering, and that their one object is to nourish and develop this life. Not a few of the reforms of recent years have originated with papers read by the members of the *Gakushikaiin* or with the discussions which have taken place at their meetings. It has happened here as elsewhere that statesmen and government officials generally have followed in the wake of the scholar, and that the best method of passing from the new to the old has been thoroughly discussed by men well acquainted with the spirit and genius of both before any one direct line of progressive action has been decided on.

That the *Gakushikaiin* has in the past done valuable work, for which the world at large, and scholars especially, ought to be most grateful, is certain. Whether the Society has a future before it depends very much, of course, on whether or not it alters its constitution and general character so as to suit the ever-changing aspect of affairs and to meet the requirements of an age of incessant progress and development.

RULES OF THE TÖKYŌ "GAKUSHIKAIIN."—GENERAL CONSTITUTION
OF THE SOCIETY.

The *Gakushikai* is formed with the object of raising the standard of scholarship and supplying the wants of the teacher and the reformer.

Members shall be men of experience, virtue, and ripe scholarship.

The number of members shall be forty, who shall be chosen as follows:

(a) Fifteen shall be appointed by the Emperor.

(b) Twenty-five shall be elected by existing members, subject to the approval of the Minister of Education.

The remuneration received by each member shall be \$150 a year.

Each member shall consider it his duty to deliver lectures on that branch of knowledge to which he has given special attention. But should he wish to treat other subjects, there is no objection to his doing so.

RULES OF THE SOCIETY FOUNDED ON THE GENERAL CONSTITUTION
AS GIVEN ABOVE.

I. The members elected by the Society shall be chosen by vote. In case of the votes being equal, the Chairman shall have the casting vote.

II. The order of precedence of the various members shall be settled by drawing lots once every six months. Members who have lately joined shall for a time occupy the lowest seats.

III. The members shall choose one President and two Directors, who shall exercise control over the affairs of the Society.

IV. When the President is absent one of the Directors shall take his place.

V. In voting on the suitability or otherwise of subjects proposed for discussion, the votes of the President and the Directors shall count for no more than those of other members.

VI. The Secretaries of the Society shall never exceed four.

VII. Secretaries shall carry on the various business of the Society under the superintendence of the President and the Directors.

VIII. Whenever a member entertains any special view bearing on an educational subject, he is at liberty to bring forward the same in the form of a question for discussion.

IX. In the case of questions for discussion suggested by non-members, provided any member is prepared to support the same, there is no objection to their being introduced.

X. Unless at the request of the original propounder of the question under discussion, the Society will not pronounce a decision on the same.

XI. When a question has to be pronounced on, it shall be done by taking the number of votes for and against the view under discussion. But unless the members assembled exceed one-third of the total number, voting shall not take place.

XII. Any alteration, whether in the way of adding to or taking from the rules of the Society, shall only be effected after receiving the permission of the Minister of Education to the same.

XIII. The fifteenth day of each month shall be the day fixed for holding meetings. But when business calls for it, an Extraordinary Meeting shall be held.

XIV. The lectures delivered and the records of business made may be printed.

The above rules have been translated from the Society's Revised Rules, decided on at a meeting held in April, 1885.

In one or two particulars they differ from the rules drawn up when the Society was first organized. In the first rules, for instance, the remuneration each member was to receive was \$200 per annum, instead of \$150 as specified in the Revised Rules.¹

The order of precedence was alphabetical according to the earlier code of rules, instead of being settled by drawing lots as in the later one.

The term of service of the President was six months according to the first Rules, and twelve in the Revised Code.

According to the early code, the Minister of Education *ex officio*, or any substitute he might appoint, was allowed to take part in the discussion of the Society, but was not permitted to vote. In the later code, no mention is made of this subject.

We now proceed to give a full account of the papers read before the Society and the topics they treat. The journals that contain the Society's Transactions are unfortunately badly arranged. The editors of these journals have omitted to number them in the way publications of

¹Since the passing of these rules, we learn from Mr. Nishi Shū, another change has been made. At present no remuneration is given except to members who are over sixty years of age, and they receive \$200 a year.

this kind are usually numbered, and the arrangement adopted is not uniform throughout, the fourth and fifth parts not being divided up into book as are the other six parts.

To facilitate reference, we may state that, in this paper part is the equivalent of 編, and Book of 冊. The first number of the Society's Transactions was issued in June, 1879; and the last in August of the present year. These publications may be borrowed from members of the Society or, with a few exceptions, purchased at any of the large booksellers.

In translating the titles of the papers, we have aimed at giving as far as possible some idea of the nature of the subject treated. To do this, we have often been obliged to transgress the limits of literal translation. To readers acquainted with the original, this method will not prove misleading, as the original titles are inserted; while to all who are ignorant of the meaning of the original, an explanatory and somewhat paraphrastic rendering, such as we have attempted to give, is likely to prove useful.

A LIST OF THE PAPERS AND DISCUSSIONS PUBLISHED IN THE SOCIETY'S
JOURNAL.

FIRST PART.

1. 教育論 Education; by 福澤諭吉 Fukuzawa Yukichi, Bk. I.
2. 女子ノ教育 Female Education; by 加藤弘之 Katō Hiroyuki, Bk. II.
3. 邦語ヲ以テ教授スル大學校ヲ設置スベキ説 The Desirability of Forming a University in which Instruction shall be Imparted by Means of the Japanese Language; by 神田孝平 Kanda Kōhei, Bk. III.
4. 博物學起源沿革説 An Account of the Origin and Development of the Study of Natural History (in Japan); by 伊藤圭介 Itō Keisuke, Bk. IV, Pt. IV, p. 61.
5. 漢學宜ク正則一科ヲ設ケ少年秀オヲ選ミ清國ニ留學セシムベキ論説 The Advisability of Having Chinese Taught by Normal Methods, and of Choosing Promising Young Men to Send to China to Study; by 重野安繹 Shigeno An-eki, Bk. IV.

6. 専門學校ノ切要ヲ論ズ The Necessity of Having Schools for the Study of Special Subjects; by 小幡篤次郎 Obata Tokujirō, Bk. V.
7. 動植ニ物ヨリ産スル食物ノ生軀ニ功用ヲナス略説 The Amount of Good Derived by the Body from Animal and Vegetable Diet; by 杉田玄端 Sugita Gentan, Bk. VI, VII.
8. 大學ノ中ニ聖學ノ一科ヲ設クベキ説 The Desirability of Making Divinity one of the Subjects Taught in the University; by 西村茂樹 Nishimura Shigeki, Bk. VI.
9. 森學士調諫ヲ軀操ニ組合セ教課ト爲ス説ノ後ニ附録ス Remarks Appended to Mr. Mori's Statement of his Theory Relevant to Constituting Military Discipline and Drill one of the Regular Branches of School Instruction; by 阪谷素 Sakatani So, Bk. VII.
10. 國史編纂ノ方法ヲ論ズ The Proper Mode of Compiling History; by 重野安繹 Shigeno An-eki, Bk. VIII.
11. 日本文法書ヲ作ラントスルノ議 The Compilation of a Japanese Grammar; by 福羽美靜 Fukuha Bisei, Bk. IX.
12. 日本文學社創始ノ方法 The Best Method of Organizing a Native Literary Society; by 西岡 Nishi Shū, Bk. X.

SECOND PART.

1. 高等私立學校ニ就テ試験法ヲ定メ學力優等ノ者ハ宜シク徵兵ヲ免スベキ議案 The Question of Deciding on a Mode of Examining Scholars Studying in High Class Schools, and Allowing the Best of them to be Free from Conscrip; by 福澤諭吉 Fukuzawa Yukichi, Bk. I.
2. 加藤先生博言學議案ノ議 A Consideration of Mr. Katō's Views on the Study of Philology; by 西岡 Nishi Shū, Bk. II.
3. 教育談 A Familiar Discourse on Education; by 杉亨ニ Sugi Kōji, Bk. III.
4. 學士會院ヲ改進セシムベキ議案 The Need of Reforming the *Gakushikaiin*; by 神田孝平 Kanda Kōhei, Bk. IV.
5. 漢學宜シク經籍ヲ分ツテ修身政事刑律工藝諸科ト爲シテ專ラ其業ヲ攻ムベシ The Necessity of Dividing Chinese Literature into Departments, Namely, into Ethics, Politics, Law and Science, and of Studying Each Separately; by 川田剛 Kawada Gō, Bk. V.

6. 著書賞格ヲ立ツル議案 The Question of Establishing a Standard of Authorship by Granting Certificates of Merit to Approved Authors; by 阪谷素 Sakatani So; Bk. VI.
7. 衣服ノ健康ニ關係アル論 The Connection of Clothing and Health,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. VII.
8. 博物學生ヲ支那朝鮮ニ派出セシムベキ議案 The Question of Sending Students of Natural History to China and Corea; by 伊藤圭介 Itō Keisuke, Bk. VIII.
9. 身體運動論 Physical Exercise,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. IX.
10. 男女共學ヲ論ズ On Boys and Girls Studying Together; by 細川潤次郎 Hosokawa Junjirō, Bk. X.
11. 日本人ノ雅俗文章ニ於ル句讀段落ヲ標示スルヲ以テ必要トセザルハ一缺事タルヲ辯ズ The Want of Periods and Paragraphs in Japanese Composition to Mark off its More Important Parts; by 伊藤圭介 Itō Keisuke, Bk. X.

THIRD PART.

1. 精神ノ訓練 Mental Discipline,—A Translation; by 杉田玄端 Sugita Gentan, Bk. I.
2. 嫁娶論 Marriage,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. I.
3. 清英戰鬪ノ際清兵英公主ヲ虜ニセシメノ訛傳ナルヲ辯ズ The Falsity of the Assertion that the Chinese at the Time of the War with England Captured an English Princess; by 神田孝平 Kanda Kōhei, Bk. II.
4. 四書素讀論 On the Mere Oral Recitation of the Classics; by 中村正直 Nakamura Masanao, Bk. II.
5. 鐵鑛ノ事ヲ論ズ On Iron Ore; by 細川潤次郎 Hosokawa Junjirō, Bk. III.
6. 諸植物ノ中本邦自生ノ品ト異邦傳植ノ者トヲ區別シ之ヲ辨晰セント欲スルノ說 On the Desirability of Distinguishing Between Plants which are Native and those which are Exotic, and of Examining Minutely Both Classes; by 伊藤圭介 Itō Keisuke, Bk. III.
7. 睡眠論 On Sleep,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. IV.

8. 治虎烈刺病用忍耐法説 The Use of Patience in Curing Cholera; by 細川潤次郎 Hosokawa Junjirō, Bks. V, VI.
9. 通泄論 Excretion,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. V.
10. 性善論 On the Theory of the Goodness of Human Nature; by 西村茂樹 Nishimura Shigeki, Bk. VI.
11. 日本初世開化之源因 The Origin of the Early Civilization of Japan; by 加藤弘之 Katō Hiroyuki, Bk. VII.
12. 支那人々肉ヲ食フノ説 On the Cannibalism of the Chinese; by 神田孝平 Kanda Kōhei, Bk. VIII.
13. 教育論 Education; by 大鳥圭介 Ōtori Keisuke, Bk. VIII.
14. 人爲淘汰ニヨリテ人オヲ得ル術ヲ論ズ The Way in which Superior Men are Obtained by Natural Selection; by 加藤弘之 Katō Hiroyuki, Bk. VIII.
15. 大氣及溫度論 Air and Temperature,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. IX.
16. 桑柘説 The Mulberry Tree; by 伊藤圭介 Itō Keisuke, Bk. IX.
17. 風俗歌舞源流考 The Origin of Certain Customs—Singing and Dancing; by 重野安繹 Shigeno An-eki, Bk. X, Pt. IV, p 165.
18. 此亦口能言ベクシテ其事ハ行ハレ難キノ説 Something that is Easy to Say but Difficult to Perform; by 伊藤圭介 Itō Keisuke, Bk. X.

FOURTH PART.²

1. 本邦書籍刊行考 The Printing of Japanese Books; by 黒川眞頼 Kurokawa Saneyori, p. 1, Pt. VII, Bk. IV.
2. 儉素論 Economy; by 大鳥圭介 Ōtori Keisuke, p. 13.
3. 萬國言語一致説 On Languages Being Reduced to One; by 神田孝平 Kanda Kōhei, p. 21.
4. 煙草傳來說略 A Brief Account of the History of Tobacco; by 黒川眞頼 Kurokawa Saneyori, p. 27.
5. 食物論 On Food,—A Translation; by 杉田玄端譯 Sugita Gentan, p. 35.

² Parts IV and V are not divided up into Books, therefore it is that the page on which the lecture commences is given.

6. 五十音ノ錯乱 Confusion in the Fifty Sounds;³ by 市川兼恭 Ichikawa Kaneyasu, p. 51.
7. 新禮ヲ制定スベキ議案 The Deciding on what New Customs are to be Adopted; by 鷲津宣光 Washizu Norimitsu, p. 57.
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³The Fifty sound are the alphabetical phonetics known as the *Iroha*.

⁴The name of a book.

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⁵ The *Iroha* or Japanese Alphabet was originally used as a poem.

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THE EVILS OF ABDICATION, HEIRSHIP, AND ADOPTION.

 BY SHIGENO AN-EKI.

A RÉSUMÉ.

Abdication and Adoption are two of our national customs which are observed by all classes and ranks of society. On inquiry into their history, we find that they have been practised for over a thousand years. Adoption has been practised in China and in various other countries, but perhaps in no country has it prevailed to the extent it has in Japan. This fact entitles it to special attention.

In tracing customs to their source, we usually find that originally they supplied some felt want, that their observance was at first insured by their suitability to certain existing circumstances. But it is one of the characteristics of all institutions which have taken their rise from accidental circumstances that sooner or later the absence of the state of things which constituted a *raison d'être* for their early existence constitutes them an evil. This is eminently the case with those customs to whose history I am now to draw your attention.

Both Abdication and Heirship commenced with Royalty. In very ancient times it was not customary for the heir-apparent to the throne to succeed his predecessor during the latter's life; but the Empress Kōgyoku, after reigning a little over two years, abdicated in favour of her younger brother Kō-toku,⁶ and took the title of 'The August Royal Grandparent.'⁷ This took place A. D. 644.

From this time instances of similar abdication became frequent. Jitō, Gemmyō, and Genshō, all Queens, each abdicated in favour of relations and each assumed the title of 'The Most Exalted Sovereign.'⁸

⁶ The Japanese Emperors are mentioned in this paper under their posthumous names.

⁷ It is customary in Japan for the succeeding Emperor, or Empress, to speak of the person whom he or she has succeeded as a parent or grandparent, irrespective of the real relationship existing between them.

⁸ 太上天皇

This abdicating and inheriting was known as the 讓位受禪 *Jō-i Ju-zen* [lit. The resignation of the throne and the acceptance of the resigned throne], and was the foundation of the custom as it is practised to-day.

The above mentioned sovereigns were all women, and though they actually occupied the throne, it was only as a temporary arrangement, until such time as some male heir should be found to succeed.

There is little doubt that their abdication was not an absolutely voluntary act. But in the abdication of the Emperor Shōmu [commenced to reign A.D. 720] we have the case of a male sovereign abdicating in favour of his daughter. This abdication, as is well known, had a religious origin. Shōmu was a devout Buddhist and is said to have resigned his position as a Monarch in order to give his time to religious exercises and to the furtherance of the Buddhist faith. He took the title of 'The Exalted Sovereign' 上皇.

The Emperor Uda abdicated in A. D. 898, and a year later shaved his head and became a priest. With him originated the title 法皇 *Hō-ō* or Priest-King. The Emperor Shirakawa abdicated A. D. 1086, and became a priest in A. D. 1096. This Emperor struck out in a new line, for though professedly retired from public life, he administered the government secretly from the place of his retirement. This gave rise to the class of royal commands known as 院宣 *In-sen*. There is every reason to think that abdication from the throne originated with the practice of those Buddhist priests who retired from the charge of their temples in favour of their successors.⁹

In ancient times there were in China a few cases of abdication, but they were of a peculiar kind, and differed in no way from such changes in rulers as take place in other countries. Such was 堯 *Gyō*'s abdication in favour of 舜 *Shun*. In the case of 玄宗 *Gensō* of the 唐 *Tō* period, his abdication was an involuntary act brought about by the disturbed state of the times in which he lived. There are not wanting, of course, cases of Abdication in China which resemble those of this country, but speaking generally, we may safely say that Abdication in China has been the exception, while in Japan it has been the rule.

There is perhaps no country where the practice has led to greater

⁹ The term used for this kind of abdication is 退院住持 *Tai-in Jū-ji*.

abuses than it has in ours. The abdication of Emperors was carried to such an extent that, at one time, before an Emperor had reigned sufficiently long to admit of his bestowing any benefit on the nation, he was removed. There are numbers of cases even [of young children being obliged to abdicate. The Emperor Seiwa commenced to reign at the age of nine, and abdicated at the age of twenty-six. Shujaku commenced to reign at the age of eight, and resigned at the age of twenty-three. Toba began to reign at the age of five, and resigned at the age of twenty. Rokujō began to reign at the age of *two*, and resigned at the age of *four*. Takakura, who succeeded Rokujō, commenced to reign at the age of eight, and abdicated at the age of nineteen. On Takakura's accession, according to the established custom, Rokujō assumed the title of father to his successor. So that here we have the case of a child of *four* being the father of a child of *eight*. It often happened that there were three or four Sovereigns all living in retirement at one time. From this all kinds of abuses sprung. The war that took place in the Hōgen period, as well as that of the Heiji era, was connected with the temporary existence of different persons who had held the rank of sovereigns; and who in turn became the tools of crafty politicians.

I am not prepared to say that Abdication under all circumstances and in all countries is to be deemed a mistake, but that in our country as soon as the practice became habitual it proved to be a great evil admits of no question. This custom often prevented good Emperors from exercising the control they would otherwise have done, and at the same time gave badly disposed Emperors and their supporters the opportunity of perpetrating all kinds of mischief. As an instance of the former, I may cite the case of the Emperor Uda. He was a man of rare virtue, but he was destined, after reigning only ten years, to live thirty-four years in seclusion. Had he been permitted to occupy the throne during this period, he would doubtless have employed such ministers as Sugawara Michizane; and in that case, there is no saying what abuses might have been avoided and what reforms effected throughout the country. As an instance of the custom acting as a powerful engine for evil, we may cite the case of the two Shirakawas who effected all kinds of mischief in retirement. Both of these Emperors lived in seclusion for between thirty and forty years. The first Shirakawa elevated and degraded in succession no less than

three Emperors; the latter Shirakawa did the same in no less than five instances. As a means of effecting evil, Abdication has shewn itself powerful; but as an instrument of good it has proved to be the contrary.

From monarchs on the throne, gradually the custom of abdicating began to be observed by ministers of state, and government officials of all ranks and grades, and finally by the lower orders. Thus it happened that there were hundreds of instances of youths retiring from the active duties of life at the age of *thirteen* or *fourteen* and spending the rest of their days in seclusion. Politicians found their retreats convenient places from which to pull the wires of government. The custom of Abdication became so prevalent at the time of Hōjō Takatoki and Ashikaga Yoshimitsu, that it was said that at that period the cabinet was full of shaven pates, and that there never was a time in which it was so fashionable to be religious.

The essayist here gives a great number of examples of Abdication, and quotes passages from various works, which are too long to be reproduced in this paper.

If the meaning of the word *Inkyo* (Abdication) be examined, it originally meant concealment. By degrees it got to be applied to retirement to one's native place. Subsequent to this, the withdrawal from the active management of household or government affairs in favour of a son or relation, was called Abdication.

The term *Inkyo* first occurs in a well-known work, the 吾妻鑑 *Azuma-Kagami*, where the followers of Shimizu Yoshitaka are spoken of as concealing (*inkyō suru*) themselves in Shinano and in Kai.

As an illustration of the second use of the word *Inkyo* just referred to, we cite the case of Imagawa Ryōshun, who in the 難太平記 *Nan tai heiki* speaks of his father receiving permission from the Government to take his leave of those whom he had served and to retire to his native place.

As an instance of the third use of the word, we have the case of Ashina—who, in a book known as the 華名記 *Ashina-ki*, is spoken of as voluntarily resigning his charge of the affairs of his house in favour of his son.

Heirship and Adoption.—The term 家督 *Katoku* or Inheritance was

first used as a synonym of Primogeniture. It is used thus in that section of the 史記 *Shiki* which treats of the history of the 越 Etsu clan, where the following words occur :—

家有長子曰家督 *Ie ni Chōshi aru wo Katoku to iu.* The existence of a first born son in a house is Heirship.¹⁰

Adoption is first mentioned in that part of the *Kojiki* known as the 'Divine Generations,' where the words :—

取而子養 *Totte Ko to shite yashinau*¹¹ occur. In Chinese the term 養子 *Yōshi* is found in the Records of King 順 Jun, of the 後漢 Gokan period.

There are various kinds of *Yōshi*, which may be classified as follows :—

Yōshi who belong to the same family as the person adopting :— 同性養子 *Dōsei Yōshi*.

Yōshi who do not belong to the family :— 他姓養子 *Tasei Yōshi*.

Yōshi who are sons-in-law :— 婿養子 *Muko Yōshi*.

Yōshi who with their wives are introduced into a family for the purpose of preventing the extinction of the family name¹² :— 寄名跡 *Muko Myōseki*.

Official *Yōshi* :— 官職養子 *Kwanshoku Yōshi*.

Yōshi who have been adopted on account of some polite accomplishment :— 藝道養子 *Geidō Yōshi*.

Yōshi whose adoption is brought about by a division of property :— 財産分配養子 *Zaisan-bumpai Yōshi*.

Yōshi who have become so by power :— 威勢ニ授リテ養子トナル *Isei ni sugarite Yōshi to naru*.

¹⁰ The term *Katoku* refers, as given by Dr. Hepburn, sometimes to the thing inherited, and, as interpreted by Dr. Williams, at other times to the heir himself. This peculiarity, as is well-known to students of Japanese and Chinese, is very common. It often makes literal translation an impossibility.

¹¹ It will be seen that the word *Yōshi* is a rendering of the words, *Ko wo yashinau*.

¹² The chief object of adoption here, being the preservation of the family name, irrespective of any property that there may be to bequeath, there is a clear distinction between this *Yōshi* and the *Zaisan-bumpai Yōshi*. The class mentioned above under the general term *Muko Yōshi* seems to be inclusive of the *Muko Myōseki*.

Yōshi who have become so by force:—其家ヲ強奪シテ養子トナル
Sono ie wo gō-datsu shite Yōshi to naru.

Yōshi who after adoption have assumed their former family names:
 相續後本姓ヲ稱ス *Sōzoku go honsei wo shōsu.*

In reference to those *Yōshi* who inherit a family name, there are several appellations in use, such as:—遺跡 *Iseki*, 遺領 *Iryō*, 跡目 *Atome*, 跡式 *Atoshiki*, 跡職 *Atoshoku*, 一跡 *Isseki*. These all refer to persons who by inheriting the property of a deceased relation constitute themselves *Yōshi*, or adopted sons, to the same.

We have seen how prevalent the custom of Adoption was amongst Emperors. It was no less popular with the court-nobles. It was used by them as an instrument for advancing their own interests. They adopted sons when they thought it would probably be the means of their getting position under the Government or would entitle them to receive emoluments of some kind. One way in which the latter was accomplished was as follows:—It was customary for the sons of the court-nobles when they reached the age of majority to receive an income from the Government. It often happened that when an officer had a son who was, say, only two or three years old, he would adopt a lad who was about fifteen (the age of majority), and then apply for a grant of land or rice for him; after he had secured this, he would make his own son the *yōshi* of the newly adopted youth, and thus, when the former came of age, the officer was entitled to apply for another grant of land.

Originally it was not allowable for a man under fifty years of age to adopt a son; but by degrees this custom was modified by making an exception of persons who at the point of death wished to appoint an heir to their estates. This led to other exceptions, till gradually all restrictions to adoption were removed, and any person who had reached his majority was permitted to adopt a son were he so disposed.

Originally, too, it was only allowable to adopt a member of the same family, but gradually this restriction was abolished, as will be seen by the list of persons eligible for adoption given above.

During the early times of the Tokugawa Government, and previous to this, it was not uncommon for the families of noblemen to become extinct, but subsequent to the prevalence of Adoption such a thing was

unknown. No one made more use of the practice than the Shōguns themselves, who, by inducing a number of the great nobles to adopt their sons, managed to make it to the interest of these nobles to espouse their (the Shōguns') cause.

The lower orders, seeing how general the practice of Adoption was among their superiors, gradually began to follow their example, and thus by degrees the custom prevailed everywhere.

It stands to reason that the primary object of Adoption is the preservation of the family line, but no sooner was it permitted to adopt children belonging to other families than this object was rendered unattainable.

If it be said that Adoption is conducive to keeping property in the family, we reply that if it be allowable to adopt aliens, then this no longer holds good. To boast about property remaining in the same family under such circumstances, is like a man boasting that his name is affixed to a bond which has become the property of another man.

Shall we say then that the practice is a good one because it insures deceased parents always having some one to worship their spirits? To this I reply, 'The gods receive no alien.'

The practice of Adoption is neither beneficial to living parents nor to deceased ancestors.

When we come to examine the character and motives of those persons who have consented to be adopted, we find that either they have done it for the sake of the material benefit to accrue from it, in the shape of property or position, or in order to escape some liability, such as conscription for instance. The adopted son is usually a man who has lost all independence of spirit and intends to rely wholly on others for support.

A member of this Society, Mr. Sugi Kōji, remarked not long ago in his lecture on Statistics that parenticide was a crime which was very frequently perpetrated by adopted sons. This I believe to be the case; and for the simple reason that adopted sons, having no blood relationship to their parents, cannot have very much affection for them; and being usually persons whose character is marked by an absence of noble qualities, there is no saying what they may do.

It is customary in this country for a child to be lauded up to the skies if, as an adopted son, he serves his mother faithfully; but such praise is not good.

Whatever we may think of the practice of taking a young child and bringing it up as one's own, the practice of adopting adults is most certainly a bad one, in that it leads to the setting aside of that order of precedence which nature has established for an artificial one. According to this latter order, the real elder brother often becomes the younger one, and the nephew frequently takes the precedence of the uncle.

What is known as the 順養子 *Jun-yōshi* or Proper Order of Adoption¹³ has been the cause of the greatest confusion and trouble imaginable in numbers of families. The Heiji revolution and the war between the North and the South¹⁴ were both intimately connected with the existence of this custom.

Viewed rationally, the extinction of certain families is no subject for regret. The fall of some houses involves the rise of others. It is just as it is with life and death; the one is made up for by the other. If there are persons who die, there are others who are born. It is doubtless natural to wish to perpetuate one's own posterity, but this wish can only be gratified by the members of the family doing their best to live virtuous lives. More than this cannot be done. If, after they have accomplished all that lies in their power, disease or some great calamity robs them of their posterity, they must bow to the decrees of Heaven. To attempt by any such means as adoption to raise up an already extinct house, is like attempting to set in motion the life-pulse which has ceased to beat. All such endeavours are unreasonable, and therefore it is that they lead to so much harm.

To recur to the two customs of which we have already spoken, namely Heirship and Abdication, they may be said to form the boundaries of man's active life. But they are artificial and not real boundaries. The

¹³ This order is explained as follows:—If the eldest son dies without issue, his brother (the next in age) succeeds; if he has no brother then his uncle or cousin becomes the heir.

¹⁴ This war was caused by the rebellion of Ashikaga Taka-uji. He took advantage of the *Jun-yōshi* to compass the end he had in view.

time for a man to perform the duties of his life is from birth to death. And there is no reason why any shorter period, such as that between his majority and his abdication, should be fixed on.

For an example of what is natural in this matter, we may refer to the mode in which animals act. The cock tells the world what o'clock it is. The crow salutes the coming dawn. The dog barks when the thief is near. The ox and the horse bear their burdens to distant parts. Among all these there is no such custom as Abdication or Heirship. You hear no cock calling its eldest son and saying:—"From this time I entrust the task of crowing morning and night to you. The rest of my life I will take my ease." If no such things take place with animals, should human beings, who have so many responsibilities, political and personal, and who, do as much as they will, never ought to feel they have done enough, and who know, as 李綱 Rikō remarks, that one day's life means one day in which to establish right principles,—should they, while health and strength last, be content to hand over their responsibilities to others, and thus do what neither the aged ox nor the worn out horse ever do, say:—"Please excuse my bearing any longer the burdens that are placed on me?"

The Abdication and Heirship which have been practised in this country are unique in character, and have been productive of more evil than they have led to elsewhere. For three hundred years these practices have been universal among us, and with what consequences? The men and women from among the higher orders who have abdicated have spent all their time in idle amusements, such as chess and checkers, scribbling characters and scrawling useless pictures; while those among the lower orders have nothing done but repeat Buddhist prayers and attend religious services from week's end to week's end, not concerning themselves one whit about the fortunes of their houses; and when they have become poor they have complained of their children's want of diligence.

But the evils of Abdication do not stop here; some of the indirect consequences of the practice are equally deplorable with the direct ones already noticed. There are persons who study a subject up to a certain time or to a certain point, and then assume that they know enough of it. There are those who think that because the name of 'Teacher' is applied to them, they need no longer be learners. Elderly men who still pursue their studies with ardour up to the close of life, are apt to be

despised and spoken of as childish. What exultation there is among some over the merely nominal reputation they have acquired, and how they chuckle over the title of 'Teacher,' as though it could never be lost, and as if its acquisition warranted their retiring on their laurels! All this proceeds from the idea that it is not obligatory on a man to be active throughout the whole of his life, and hence is intimately connected with this custom, which is the very embodiment of that idea.

Many of the youths of the present day who have graduated at some college, become at once puffed up with conceit, and assume an air of superiority to other men. They study outward appearances, and think that their diligence during the time they have spent at school and college has insured their reputation for life. What greater mistake could be made? Young men who have graduated may be said to have just entered the society of scholars, to have just commenced to be students. They have to bear in mind that what does not progress, retrogrades,—that if the efforts which have been made in the school be not followed up by further application, the student must go back,—that it is impossible to keep things just in one position for any length of time. To overlook all this, and to slacken speed in the race of life at an early stage of its duration, as though its chief object were attained—what is this but one of the worst forms of Abdication—Abdication abused to the extremest degree—the *Abdication of youth*?

To bring these remarks to a close, Abdication and Heirship, in that they put an unnatural limit to things which ought to be bounded only by those events and circumstances over which we have no control, are calculated to do more harm than good. If attainment in virtue, learning, and art be thought of, then the prevalence of these customs means resting in inefficiency. If matters of State be thought of, then they involve the resting content in the possession of what our own country produces without borrowing from foreign lands. There are countries both in the East and in the West who have retired from the race of life and bequeathed their powers and rights to others: So that Abdication and Heirship are practised on a large scale by whole countries, as well as on a small scale by individuals. As a nation is only a collection of individuals, it is easy to see that the wide prevalence of the abdicating spirit among the individual inhabitants of a country may, if not checked

in time, lead to a whole nation losing its independence altogether. If, on the other hand, men are determined, though old, to do their very best for their country's good, then, in ordinary circumstances, a country is sure to become prosperous. Take, for example, the 35,000,000 inhabitants of this country. If one in ten abdicate, then those left amount to 3,500,000. If one in twenty, then 1,750,000 remain. Even allowing for the abdication of persons who are too old or sick to do anything, the number of persons who could work and who do not, is still enormous. And if we add to those who have actually abdicated the number of those who are imbued with the abdicating spirit, the men and women who are able and willing to work hard will be seen to be reduced to a very small minimum.

This state of things was rendered possible by the long peace of the Tokugawa Government. Mr. Katō has been lecturing to us on the improvement of the Japanese race. In my opinion one of the steps in bringing this about must consist of the abolition of the customs of which I have been speaking. The perpetuity of people's houses must be made to depend on their own individual efforts and virtues. If there are any who are troubled with money which they do not know how to dispose of, and make this a plea for adopting a son, I say it is infinitely better that their money should be laid out for the benefit of the State than that it should be bestowed on a single individual; and if they are prepared to put it to this use, they will find that it is the surest way of perpetuating their names, and that thus their *altruism* will prove to be the most exalted form of *egoism*.

THE MANCHUS.

 BY EDWARD HARPER PARKER.

[Read December 15th, 1886.]

At the earliest period of Chinese history the territory around Kirin and Ninguta was inhabited by a race called the Suh-shên, which name appears to have been gradually corrupted into Nü-chên. Towards the accession of the Han dynasty in China, this Suh-shên or Nü-chên State was divided into the Three Han, in which name a fancied connection with the idea "Three Khans" is seen.¹ The modern state of Chosen or Korea also had its origin in migrations from the north, and the true explanation probably is that, towards the beginning of the Christian era the Nüchên gradually drove the Koreans out of Liao-tung and Liao-Si into the peninsula; for both the Korea of the Wang dynasty and the Chosen of the present Li dynasty are clearly proved to have originated in the Three Han. The modern Manchus officially admit that the Kitans and Golden Horde of Nüchêns, (who had powerful empires in north China and Manchuria, previous to the Mongol conquest of Asia), both spoke much the same language as themselves. Kirin is the ancient country of the modern Manchus, including the appanage of Ninguta. The Heh-lung Kiang Province is the ancient seat of the Kitans and Nüchen. The modern Soluns, of whom there is a garrison at Ili, are the descendants of the Kitans, whose chief capital was at

¹ The 漢 dynasty, the Three 韓, and the Three 汗 differ in tone, though the sounds are otherwise alike. The third character, moreover, was only introduced in the sense of *Khan* about A.D. 600-700, and we are specially told that both the initial and the tone were *exceptional* when the character had this signification.

Hurun-pir. The Golden Horde were originally between the Kitans and the Manchus, and their seat was on the Sungari River, about 100 miles east of Petuné. The Manchus gradually worked south, and the centre of their power during the 16th century was Hétuala, between the Suksugu and the Kaha Rivers, near the modern Hing-king. The nominal founder of the reigning dynasty, whose native name was Otori, had his capital at a spot in the plain or steppe of Omokhwei, 100 miles south-west of Ninguta; and his four successors, who were subsequently honoured as "emperors," continued to use the title *beilé* or "duke" of Ninguta, notwithstanding their removal south to Hétuala. Previous to the conquest of Moukden and Liao, this district was a military outpost of the Chinese Ming dynasty, known as the Kien Chou Right Circuit. The Manchus have no data as to the births of any ancestor previous to T'ai Tsu, the chieftain who first conceived imperial ideas: he was born in 1559; and it is estimated that, counting from him backwards to the nominal founder, Shih-tsu, there could not have been more than a dozen generations. The legend about his birth from a beautiful angel is not too seriously treated by the Manchus, who have written a perfectly straightforward history about themselves.²

In the year 1588, the Manchu duke received from his tribe the appellation of the "Clever Duke." This was at the age of 25, when he raised a force wherewith to chastise the Nikanwailan, or those of the pure Manchu host who remained faithful to the Mings. It is necessary to retrace the history of these local quarrels. The five sons of the Manchu chieftain known to the Chinese as *King Tsu* all styled themselves "duke of Ninguta," and each lived in a separate castle, or city, a few miles from the ancestral castle of Hétuala. The tribal names were Suksugu River, Hun River, Wanyen, Tungo, and Chê-ch'ên. There were, besides, two tribes known as the Noyin or Nuyin and Yalu, which were classed as the Ch'ang-peh states, from the "Perpetual Snow" range they inhabited near Corea. There was a third group of tribes called the Tung Hai, consisting of the Wochi, the Warkha, and the Khurkha. Lastly the Hurun tribes, divided into the

² *Aisin Ghioro* or "the Golden" was the name of the progenitor, *Wanyen* is the surname of the family. See W. Mayers' article, *N. C. Herald*, 28th January, 1875.

Yehê, Hata, Khuifa, and Ula. The whole of these fourteen dukedoms or principalities where the descendants of the once powerful Kitans, who, for two centuries, had ruled north China on a footing of equality with, and had even received tribute from the Chinese dynasty of Sung. They were none of them nomads like the Mongols, but each tribe had its "city," and they all alike gave themselves up to agriculture and the chase. Perpetual fighting took place between each group, but the Hurun were the most powerful. The Ula were northeast of the Manchus, at Kirin; the other three Hurun tribes were north of Hing King. Their names were taken from rivers, the Ula and Khuifa being tributaries of the Sungari, and the Hata and Yehê tributaries of the Liao. The Tung Hai tribes were near modern Vladivostock, and, with the five Manchu tribes, formed the Kien Chou Circuit of the Mings. In consequence of some feud or brawl, the Nikanwailan migrated to a new settlement, called Orkhun. During the years 1584-6, the Manchu duke, known afterwards as T'ai Tsu, fought his way through the Tungo, Hun, Suksugu and Chêtung up to the renegades, and captured their city of Orkhun. After this success the Ming dynasty promoted the Manchu duke from the rank of *tutuh* or "general" to that of *Lung-hu tsiang-kün*, a complimentary "marshal's" title equivalent to "Bravest of the Brave"; and the last of the Manchu tribes, the *Wanyen*, was forced to submit. Trade in ginseng, pearls, and furs was inaugurated at four specified places near modern Moukden, and in the year 1587 the Yalu tribe was annexed to the Manchu state. This steady consolidation of power brought on in 1593 a combination of nine tribes against the menacing Manchu aggressions. In this joined the four Hurun tribes; three Mongol tribes known as the Sibê (Jêho region), Khorch'in and Kwarch'a; the Nuyin and Chuseri, both described as Ch'ang tribes; 30,000 men in all. The attack was made on the north bank of the Hun River, but was defeated by the duke, assisted by his lieutenant the *paturu* (or "brave") Oitu. The Yehê (Hurun) duke and the Khorch'in chief both perished, and 4,000 enemies' heads were taken, with 3,000 horses and 1,000 suits of armour. Puchant'ai, younger brother of the Ula (Hurun) duke, was taken prisoner. In 1597 the Huruns sued for peace, and gave a princess. (known afterwards as the Empress Kao) in marriage to the Manchu duke. In 1599.

the Mings of China and the Manchus got mixed up in Hurun disputes, with the result that the powerful Hata (Hurun) tribe threw over the Ming alliance in favour of the Manchus. In 1603 and 1612 severe fighting took place with Puchant'ai of the Ula tribe (who had been set up as chieftain by the Manchus), with the result that Puchant'ai fled to the Yehê. Appeal was made by this last remaining Hurun tribe to the Emperor of China, who sent a force supported by artillery to aid the Yehê: these also allied themselves with the Mongols. This was in the year³ 1616, a date, however, which is one year wrong according to Mayers' Manual.

The Manchu now swore vengeance against China. He left 6,000 men to guard the passes, and first marched in person into the Yehê country, taking 20 fortresses. K'ai-yüan and T'ieh-ling (on the modern Chinese frontier) were taken; the Yehê duke perished, and 1,000 Chinese allies were slain. The Manchu now resolved to follow up his conquest of five Manchu, two Ch'ang-peh and four Hurun tribes by attacking the three Tung-hai tribes near Corea and modern Vladivostock. Yielding to the advice of his generals, he resolved to try more suasive measures with the Amour tribes, they "being people speaking the same language, having "similar customs, and whose ancestors were proved in books to have "belonged to the same State as the Manchus." The Amour tribes are described as the Solun, Sibê, Dahur, Oronchon, Kwarch'a, of which the second and last were, however, Mongol. The Warkha tribe is described as being south of Hingking, near the Corean frontier, including the islands between Corea and Port Arthur. In the year 1598 the duke's son Ch'u-ying was sent on an expedition against them, and in 1608 a force was again sent to escort 500 renegade families. In 1609 the Chinese directed the Coreans to restore to the Manchus over 1,000 vagrant Warkhas. In the year⁴ 1627, when the Manchus made a grand attack upon Corea, the 200 remaining Warkha families all joined the Manchus. In the years 1635-6, 1500 more island families, with innumerable furs, were added to the Manchu acquisitions; and in the year 1640 the Coreans were ordered to co-operate in recapturing certain

³ The 44th and 46th years of the Ming Emperor Wan-lih are stated to be the 2nd and 4th years of the duke, i.e. the Manchu Emperor T'ien-ming, or T'ai Tsu.

⁴ The 1st Manchu year T'ien-ts'ung, and the 7th Chinese year T'ien-k'i.

deserters. The Khurkha tribe is described as living on the Khurkha River, which flows from Ninguta to the Sungari. During the T'ang dynasty of China, Sansing (at the confluence) and the Khurkha riverine towns formed the dominions of the King of Puh-hai State, and at that time *Huh-han* was the usual Chinese way of pronouncing the word *Khurkha*. In 1611 the Manchu duke sent Oitu with 2,000 men to subdue the Chaktas, a sub-tribe of the Khurkhas, killing or taking prisoners the greater number. In consequence of this, a number of Khurkhas surrendered in 1618, and another batch were captured in 1619.⁵ In 1648 an expedition was sent to the Amour, and a final haul of Khurkhas, together with great booty in furs, was made. The Manchus seem to have done their best to conciliate and amalgamate the Khurkhas; and, as mention is made of giving away *mang-p'ao* and other court clothes, it is evident that even at this period Chinese habits must have affected the Manchu social system. The Wochi tribe is described as occupying the wooded hills east of the Khurkhas. In 1610, a number of them were taken prisoners by a Manchu infantry expedition, and later on those of the Yalan and Swifên Rivers (near Vladivostock) were captured to the number of 10,000. In 1611 the remaining Wochi of the Muren River (tributary of the Usuri) were subdued. In 1616 the dog-driving Tunguses of the Noro River, and other Amour tribes were subdued; and in 1617, those occupying the modern Russian Province of Primorsk. In 1625 the Kwarch'a of the Songari were annexed; and thus was completed the subjugation of the "further tribes"; that is those beyond Kirin,⁶ the capital of the Ula tribe. The dog-sledge tribe were called Hêchê, and the reindeer-sledge tribes the Kilor and the Fiyakha. The island of Saghalien or Khuye is stated to have been occupied by the two last, and also by the Oronchon; but none of these sledging tribes were ever included in the Manchu organization. Some accounts make the Noro, Norei, and Khaskha tribes as one and the same. The Usuri tribes were known as the

⁵ The 46th year of Wan-lih, 4th year of T'ien-ming. See previous note. In both cases the "third" year of T'ien-ming is correct.

⁶ Kirin is mentioned as early as the year A.D. 661 as being a department carved out of the former Shinra Kingdom. The characters then used signified "fowl wood" and not, as now, unicorn.

Shurun, and those of the River Niman, in Primorsk, as the Kyarkara; but both were offshoots of the Wochi. In 1635-6, expeditions were sent across the Amour to subdue the Solons, who were valued for their horse-archery: a number were taken captive, but were subsequently released, in order to defend the remaining tribes against the Khorch'in Mongols. All the former Tartar subjects of the Kitan and Kin dynasties were now amalgamated with the Manchus, but it was not until the year 1671 that the Merguens were enrolled under 40 chiefs (*tsoliug*) under the name of "New Manchus." In 1689 the Khorch'in Mongols were made to surrender a number of Sibê, Kwarch'a, and Dahours, and these were enrolled in the Tsitsihar and Petuné Banners, under the command of the assistant general at Hurunpir.⁷ Up to the recent war with Yakoob Beg of Kashgar there were 97 *tsoliugs'* commands at Ki in addition to the Manchus, Mongols, and naturalized Chinese "Manchus." These 97 regiments were all "hunters" or *tashêng pu-loh* as distinguished from the Mongol "nomads" or *yumu*, and were made up of the Solons, Sibê, Daours, Oronchon and Kwarch'a, annexed as above described after the Manchus were firmly seated on the Chinese throne. But the "hunters" east of Ninguta have never been enrolled: they are governed by the *fu tut'ung* at Sansing,⁸ subject to the *tsiang-kiun* or Supreme Tartar-general at Kirin. Under the supreme Tartar-general at Saghalien Ula have also been classed some Kalmucks (Oelots) and Bargu Mongols who, strictly speaking, are "nomads," and not "hunters."

The principle on which preparations were made for the conquest of China was that, first those speaking the same language and having the same customs must be welded into one; then, those having similar customs but not speaking the same tongue. Thus, one Mongol was considered worth 10 Coreans, one Manchu worth 10 Mongols. And as the Manchu script was at this period insisted upon, to the exclusion of Chinese and Mongol, it is evident that either the Nûchên or Kitans, or both, must have used it, the Manchus pure being a petty tribe only.

⁷Huranpir was the "Upper Capital" of the Kitans. The *fu tutung* there is under the supreme command of the *Tsiang-kiun* at Saghalien Ula.

⁸Sansing was the ancient territory of the Sushên, afterward called Nûchên.

The Manchus of Moukden and Hingking are the "Old Manchus." The Sibês of Kirin, the Kwarch'as of Petuné, and the Khurkhas of (near) Vladivostock have been from time to time enrolled on a military basis under the general name of "Kirin Soldiery," or "New Manchus." The Daours, Oronchon, and Solon of the Amour are classed together as "Solons." After the conquest of China, the supreme Tartar-general's governments at Moukden (1662), Ninguta (1662, transferred to Kirin 1671), and Saghalien Ula (1688) were established under the name of the Tang San Shêng or "three Eastern governments," the last named being added in view of Russian⁹ encroachments. In 1758 the Moukden general had 19,276 men under him, three assistant-generals, four city *Shou-wei*, and two outpost *Shou-wei*. The Kirin general had 14,392, with five assistant-generals, one *hieh-ling*, and two *tsoling*. The Saghalien Ula general had 8,557, with three assistant-generals, one *tsung-kwan*, and one city *shou-wei*. In 1842 there were only 35,400 soldiers of all sorts in the Three Governments, and they have never been taken on distant expeditions.

The so-called "cities" of these parts are mere stockades, the interior of which is occupied by troops and exiles alone, the other population living in villages outside. Grain and cloth are or were the usual currency, and the habits are or were very simple. The Solons are very expert hunters and trackers, and speak a dialect savouring of Mongol mixed with Chinese; hence they are not considered true Manchus, but descendants of the Kitans. One account says that the Wochi are the same as the Uki Tatsz or Uchi Tartars, and included the Kharkhas, Hehkin and Fiyakhas, being identical with the Yüp'i Tatsz or "Fish-skin Tartars." Every year they used to come on *chakha* boats (?rafts) to Ninguta with fur tribute, the Hehkin sables being the best. Neither the Fiyakhas nor the Hehkin shave the head, but wear a chignon and ear-rings, both sexes wearing fish-skin coats, (which are soft and take dyes), instead of trousers: the rich roof their houses with eagle-feathers. The Khurkhas are more like the Manchus in their attire; and, like the other two, are very brave, simple, and trustworthy, living without chiefs or government. A number of them were quartered

⁹ The Russians are here called Loch'a [羅刹], and Lo-ch'ê [遼車].

in Peking under the name of *Ich'e Manchu*, or "New Manchus." Thirty miles west of Ninguta, in the *Shaling* Hills, are the remains of the old Nüchên "upper capital."¹⁰ One mile east of the ruins is the village of Ghioro, the cradle of the race which now rules China. There is or was a city of great historical interest called Hwang-lung Fu or "Yellon Dragon" city, 700 *li* west of Ninguta. The climate in this Ninguta region is very severe: in winter the soil cracks into chasms, and in summer is one sheet of mud; but Chinese immigration has lately altered both the climate and the face of the country. There is some natural phenomenon there called *ha t'ang*, which seems to mean "geysers." Two days' journey on this side of Ninguta there is a sort of subterranean system of grottoes extending 100 miles, and styled the *shih-tou tien-tsz*. *Uchi* or *Wochi* appears to mean "old forest," as two immense pine forests in that region are known as the greater and lesser *uchi*. Ship-building goes on at Kirin, which is still known by its ancient name of *Ula*.

To sum up: the four Hurun and three Tung-hai tribes have now been completely assimilated with the Manchus. Those tribes not considerable enough to have a *tsoling* of their own were grouped together under the name of *Ich'e* or "new" Manchus; but after 1643 they ceased to have this privilege; and hence the Sibê, Kwarch'a, Bargu, Solon, and Daours of the Amour have special *tsolings* under the General of Kirin and Saghalien Ula, and are not called "Manchus," but grouped together as "Solon." The dog-sledging, Hêchê or Fish-skin Tribe, are under a *hiang-chang* or village-headman, and bring annual sable tribute to Ninguta. The horse-sledging and deer-sledging Oronchons are loosely ranged under *tsolings*, with the exception of the two most distant tribes,—the Kilors and the Fiyakha, near Khuye or Saghalien. They bring their tribute every summer to a place called P'uru River, 1,000 miles from Ninguta, whence an officer is sent to receive it. These last named Oronchon tribes are not even on the footing of the Solons, but are assimilated to the *t'ufan* or "friendly barbarians" of south China; and when they come to Peking or Moukden

¹⁰Sansing, the "Five State City," or "Three Name" City, was also once called Irangkhara; and the Nüchêns seem to have left this and advanced south.

are honorably entertained. The General at Kirin is authorised to buy common women for them and to give them in marriage to them as "imperial princesses" so as to soften their manners. The Horse Oronchuns build tents like Mongols, but they have no flocks, and are purely a hunting tribe.¹¹ The city of Yehê is 490 *li* N. W. of Kirin. The city of Hata or Khata is 580 *li* S. W. of Kirin near K'ai-yüan city: it used to be the seat of a *beilê*, or "duke."

PROPER NAMES IN CHINESE CHARACTERS.

1 Aisin ghioro 愛新覺羅	24 Khorch'in 科爾沁 or 沔
2 Amour 嫩 or 黑龍 or 混同	25 Khuifa 輝發
3 Bargu 巴爾虎	26 Khurkha 庫爾喀 or 忽汗 or 虎爾喀
4 Chakka 查哈	27 Khuye 庫頁
5 Chakta 札庫塔	28 Kien-chow 建州右衛
6 Ch'angpeh 長白	29 Kilor 奇勒爾
7 Chêch'ên 哲陳	30 Kirin 吉 or 鷄林
8 Chusheri 珠舍里	31 Kitan 契丹
9 Ch'u-ying 褚英	32 Kwareh'a 卦勒察
10 Daour, Dahur 達瑚 or 爾 or 達呼	33 Kyarkara 奇雅喀喇
11 Fiyaka 費雅喀 or 哈	34 Merguen 墨爾根
12 Hata 哈達	35 Moukden or Shêngking 盛京 or 瀋
13 Hat'ang 哈湯	36 Muren 穆林
14 Hêchê 赫哲	37 Nikanwailan 尼堪外蘭
15 Hekkin 黑斤	38 Niman 尼滿
16 Hêtuala 赫圖阿拉	39 Ninguta 寧古塔
17 Hingking 興京	40 Noro 諾羅 or 雷
18 Hun 渾	41 Nüchên 女真; or 金 (golden)
19 Hurunpir 呼 or 扈倫貝爾	42 Nun kiang 嫩江 (see Amour)
20 Ich'ê Manchu 依徹滿洲	43 Nuyin 訥殷
21 Irangkhara 依朗喀喇	44 Oelot 厄魯特
22 Kaha 嘉哈	
23 K'ai-yüan 開原	

¹¹The Amour is called the Nun Kiang or "Soft River" after receiving the Sungari, Khurkha, etc. It is necessary to warn students that the Yalu Kiang of Corea is either erroneously supposed to join the Amour or is confused in name with another.

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| 45 Oitu 額益都 | 63 Sungari 松花 lower down called
混同 |
| 46 Omokhwei 鄂勤惠 | 64 Swifên 綏芬 |
| 47 Orkhun 俄漠輝 | 65 Ta-shêng pu-loh 打牲部落 |
| 48 Oronchon 鄂倫春 | 66 T'ich-ling 鐵嶺 |
| 49 Otori 鄂多里 | 67 Tsitsihar 齊齊哈爾 |
| 50 Petuné 白 or 伯都納 | 68 Tunghai 東海 |
| 51 Puchant'ai 布占泰 | 69 Tungo 棟鄂 |
| 52 Puh-hai 渤海 | 70 Ula 烏拉 |
| 53 P'uru 普祿 | 71 Usuri 烏蘇里 |
| 54 Saghalien 薩哈連 | 72 Vladivostock 瑣春 (River near) |
| 55 Sansing 三姓 or 五國城 | 73 Wanyen 完顏 |
| 56 Shaling 沙嶺 | 74 Warkha 瓦爾喀 |
| 57 Shih-t'ou tien-tsz 石頭甸子 | 75 Wochi 窩 or 烏 or 渥集 or 稽 |
| 58 Shurun 朮倫 | 76 Yalan 雅蘭 |
| 59 Sibê 錫伯 | 77 Yalu 鴨綠 |
| 60 Solon 索倫 | 78 Yehê 葉赫 |
| 61 Suh-shên 肅慎 | 79 Yumu 游牧 |
| 62 Suksugu 蘇克素護 | |

THE MANCHU RELATIONS WITH COREA.

BY EDWARD HARPER PARKER.

[Read December 15th, 1886.]

Chosen, or Corea, was the "Ultramarine¹ Ts'ing Chou" of the Yü Kung,² which the Emperor Shun had separated from it as Ying³ Chou, and which the Chou dynasty conferred upon Ki-tsz.⁴ It was at first part of China.

When the Coreans sent 20,000 men to assist the Mings against the Manchus in A.D. 1619, the Korean General Kiang Hong-lib,⁵ after his defeat, surrendered to the Manchus with his 5,000 surviving men. The Manchu chieftain sent the following commands to Li Hwei, King⁶ of Corea: "The Mings sent troops to rescue you from the Japanese, and "therefore I do not feel aggrieved at your aiding the Mings against me. I return you the prisoners. King, beware!" The King, however, remained steadfast to the Mings, but in 1627,⁷ the Manchus availed themselves of the services of some Korean traitors to march into the country. This was during the reign of Li Ts'ung, 18th King.⁸ The Manchus crossed the Yalu on the ice, ravaged the country, and marched across the next large river up to An Chou,—the same⁹ as the An-shih captured by the T'ang Emperor a thousand years earlier; captured P'ing-yang, and, crossing the Ta-t'ung River, took Hwang Chou.¹⁰ The Coreans called upon the Chinese for assistance, but the Manchu

¹青州逾海.²禹貢.³營州.⁴箕子.⁵姜宏立.⁶李暉 16th King; the 光海君.⁷天聰元年天啓七年.⁸李倧, 1623-1649. This is, however, called the 3rd year of his reign.⁹安州或安市.¹⁰平壤; 大同; 黃州.

Emperor guarded the frontier in person against the attack of the Chinese General Yüan Ch'ung-hwan,¹¹ whilst the rest of his army marched upon Söul. The Korean King and his family fled to the island of Kang-hwa,¹² near Chemulpo. As the Manchus had no boats, and could not get at the King, the Koreans were able to conclude a Treaty with them,¹³ providing for trade and a subsidy. The King of Corea still refused to assist the Manchus against his "father" the Emperor of China, even when Shang K'o-hi¹⁴ and Kêng Chung-ming deserted with 20,000 men, and came from Chefoo by boat over to the Manchus. Another grievance was that the Koreans would not give up a number of Warkhas,¹⁵ a tribe stated to be pure Manchus,¹⁶ "and not like the [Kitan] Ulas or the Mongols." Hitherto in the treaty relations both sides had said "Your noble country," "our mean country," in correspondence. The footing had been that of elder and younger brother, and the tribute annually paid by Corea had been called "a subsidy."¹⁷ The rulers on either side styled themselves "the unworthy¹⁸ one"; and, in short, the reciprocal relations were those of equal¹⁹ states whose frontiers were conterminous. Now, however, the Manchus had captured from the Ch'agan Mongol Khan Rindan²⁰ the Imperial Seal which the Mongols had carried off with them when overturned by the Mings. In 1638, therefore, the style of "Ta Ts'ing," or the "Great-Clear" dynasty was assumed, and war was formally declared against Corea; and the Mongols, who had now submitted to the Manchus, were ordered to coöperate. One hundred thousand men crossed into Corea altogether, and a flying column made straight for Söul, which was occupied after short resistance. The King again escaped to Kang-hwa. The 300 Warkha families who had been received into Corea gave themselves up, and the rescuing Korean armies from the south were both defeated. The King begged for peace in person, and accepted the position of vassal;²¹ meanwhile the Manchus

¹¹ 袁崇煥;¹² 江華.¹³ 刑白馬烏牛誓.¹⁴ 尚可喜; 耿仲明. Mayers' Manual, Nos. 589, 264: Conquerors of Canton and Foochow.¹⁵ 瓦爾喀.¹⁶ i.e. 女真.¹⁷ 歲幣.¹⁸ 不穀.¹⁹ 鄰國通聘 All these precedents should be considered in connection with the Burmah question.²⁰ 捕漢林丹汗.²¹ 稱臣.

rolled small boats on wheels to the coast, sank the Korean fleet with cannon which they had brought overland, and captured Kang-hwa with all its royal inmates. The Manchus insisted on the surrender of Kiang Hung-wên, and others of the "war party," but in no way maltreated their captives. They ordered the Korean King to give up his insignia of office from the Mings, and re-instated him on the same footing, stipulating that he should build no more fortresses without permission, and receive no more fugitives. Two of his sons were given as hostages. The Manchu Emperor made the King come to the Imperial Yellow Tent outside the city and apply publicly for pardon on his knees, together with his sons and his chief statesmen. He then restored the royal prisoners and withdrew his army, the royal family escorting them for three miles. He also waived two years' tribute. In gratitude for this handsome treatment the Koreans set up a stone tablet of thanks at the "Three Field Ford" on the east bank of the River Han.²³ In 1638 the Koreans were made to coöperate by sea in reducing certain rebellious Khurkha fugitives to submission, and in 1641 to bring grain by sea to supply the Manchus in their attack upon China. After his conquests over China in 1642, however, the Manchu paid the Korean King the compliment of asking his advice. Notwithstanding this, certain high Korean statesmen were detected coquetting with China, and were punished. On the accession of the Manchu Emperor Shun-chih in 1643, the annual tribute was reduced, and in the first official year of Shun-chih's reign, 1644, the hostages were returned to Korea. Since then the annual tribute has been from time to time reduced, so that it is now only one-tenth of what by Treaty was first ordained.

In the year 1638 the Japanese "island-chief"²³ sent demands for tribute, but, fearing the new Manchu power, did not persist in his demands. Since then, Korea has "made no history."

²³ 三田渡. This generous treatment contrasts well with the dastardly behaviour of Charles V., when the Netherlands Estates were made to grovel before him about half a century earlier.

²⁴ 平智 seems intended for Hiyoshi or Hideyoshi, who was already dead.

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. EDKINS, D.D., PEKING.

[Read December 15th, 1886.]

SOME JAPANESE WORDS WITH "M" FINAL OR INITIAL.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midzu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 凉 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 當 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamaru*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 踰 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese 瓶 *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in 冰 *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 耽 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 汎 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

the pronunciation is given for about the year A.D. 265. It is there called *Pime*, the Chinese sound being beyond dispute. From this it follows that the Japanese pronunciation was *Pime* in the third century. This conclusion is confirmed by the pronunciation *fu* still existing in many words, which shews that the change from *p* to *h* is comparatively modern and not yet complete. Hence we are warranted in regarding all Japanese words beginning with *h* as having in the third century begun with *p*.

The flower *Polygala japonica* is called *Hime hagi*, the princess' skin. The skin of a princess is probably considered whiter than that of ordinary women. The word *hagi* is the Chinese 皮 *p'i*, from an old *bak*. The old final is proved to have been *k* in the following manner. The character 皮 *p'i* is phonetic in 被 *pei*, *pi*, coverlid, to cover, extend over. But to cover over is also 覆 *fu* or *pok*, a word which has *k* final in all the tonic dictionaries. Hence we conclude that 皮 was *bak*. Other proofs of a similar kind might be given. *Hoka*, outside, is the Chinese 表 *piau*, outside, which can be shewn to have had anciently a final *k*, in the same manner.

Homeru, *homeli*, to praise, corresponds to the Chinese 奉 *feng*, to praise, to flatter, and 稱 *c'heng*, to praise. The first of these *feng* is properly holding up the two hands respectfully. The root idea is to bring close together *p'eng* or *bom*. The identification must here be held doubtful. In regard to 稱 *c'heng*, to praise, to weigh, to put forward an excuse, the resemblance is too doubtful to be relied upon, but I allow them to remain in the meantime.

Ina, now. The Mongol for now is *munu*, in colloquial *mono*.

Inada and *mada*, still, yet. The vowel *i* is not part of the root. *Machi* is to wait. *Made* is until, to. *Madzu*, still, first. *Mate*, wait. *Mata*, again, moreover. In Mongol we have *basa*, also, and. The connection seems to be with this Mongol word.

Imashimeru, to blame, agrees in sense with *isame*. Of these two words *isame* is much the more comprehensible, and the root looks almost as if it had become inverted by caprice in *imashimeru*. We have in Chinese 訟 *sung*, to blame, *cheng*, to remonstrate with; and in Japanese we find *semegu*, to dispute, quarrel, having an apparent kinship with *seme*, torture. In Chinese 爭 *ch'eng* is to blame, wrangle. All these

words seem to form one root, the Chinese examples having *ng* for *m*, as is to be expected. But there are few precedents for the inversions of roots, and I reject it while throwing out the suggestion.

Igameru, crooked, same as *magaru*. Here is a case suggestive of inversion of the root as hinted at in the explanation of *imashimeru* as a derivative by inversion from *isame*. The corresponding root in Chinese is 弓 *kong* for *kong*, a bow, 江 *kiang* a river, called so from its windings. *Nom* is a bow in Mongol. *Kom pai hpal* is 'crooked arm' in Korean.

Madara, spotted, is in Chinese 麻 spotted, poek-marked.

Magau, imitate. One of the Chinese words for imitation is 法 *pap*. Two *p*'s do not like to remain together and hence the final *p* was changed to *k* in Fuchow and to *t* in Amoy. We have also 描 *miau*, to imitate by drawing a copy on thin paper placed over the original. Now the final *iau*¹ is in Chinese the sign of a lost *k*. The root then is *mak*.

Madou, to go astray. Chinese 迷 *mi*, delude, be deluded. Probably from *ma*, hemp, the symbol of confusion from the disorder of the fibres defying all arrangement. *Mayou*, to be confused, shews that *y* stands for *d*. *Midareru* is another form.

Makaseru, entrust to another. This is the Chinese 付 *fu*, entrust to. This was anciently *pok*. Chinese roots beginning with *m* are not very numerous. In Japanese they are abundant. Hence the equivalents of Japanese roots will in Chinese often commence with *p* or *f*.

Makeru, to be defeated. Chin. 負 *bu*, *bok*.

Maku, roll up. Chin. 幅 *pok*, a roll of paper.

Majikai, near. Chin. 陪 *fu* for *bok*, near to. The final *k* in 音 as a phonetic is obtained from dictionaries. See under this word in my Introduction to the Study of the Chinese Characters. The *k* is lost from the root in this Japanese word.

Majiri, mixed. Chin. 駁 *pok*, mixed. Lost in Japanese word.

Megeru, to break. Chin. 破 *h'o*, old Chinese, *pak* to break, be broken.

Modasu, to be silent. Chin. 益 *mit*, quiet.

Mōkeru, to prepare. Chin. 備 *pei*, *bak*, prepare.

Moqa, would that. Chin. 巴 *pa*, *pak*, would that.

¹In Chinese the fact that *au* and *iau* represent a lost *k* rests on the principle that *k* and *a* are both guttural letters. So also a final *i* or *ei* indicates a lost final *p* or *t*, because these vowels belong to the front part of the mouth.

Fumi, a letter. This word, rendered 文 by the Japanese, is really the Chinese 封 *feng*, a sealed document. We have in Manchu *fembī*, address of a letter; *fempi-lambi*, to address a letter; *fempile boumbi*, cause a letter to be addressed.

Hone, labour. The Korean is *p'um* aspirated, and beside it in the dictionary is *p'um* aspirated for breast, Jap. *mune*. The reason why *m* is not found as final of the root in Japanese, but has been replaced by *n* is to be found in an unwillingness to have *m* occurring twice in one root. Yet it must be admitted that through the great fondness of the Japanese for the letter *m* this repetition is often found, as in *mamori*, in Chinese 保 *pau*, *po*.

Maku, tent. Mongol, *maihan*. Chinese 幕 *mu*, in old Chinese *mok*.

Maga, misfortune. Korean, *mako*, bad, badly, recklessly. Mongol *mago*, colloquial, *mo*, bad. Jap. *metta*, recklessly. Perhaps *g* is lost here.

Mama, manner. In Korean *mai*. In Chinese 貌 *mau*. Old Chinese *mok* 模 *mu*, old Chin. *mok*, model, manner. Mongol *met'u* manner. This is perhaps from *megetü*.

Marui round. Mong. *mochogor*, round.

Meshi, boiled rice. Mong. *bada*, rice or other food. Chin. 飯 *fan*. Old Chin. *ban*, rice or other food.

Mi, body. Mong. *beye*. Jap. *mi*, I. Mongol *bi*, I.

Michiru, fill up. Chin. 彌 *mī*, to fill up, to complete.

Mukashi, in old times, old. Cor. *muk*, old. Chin. 邁 *mai*, old. If we adopt the principle that labial initials change to tooth letters and gutturals, this root becomes akin to 老 *lau*, 舊 *kieu*, 古 *ku*, *kok*.

Maye, before. Cor. *Men tiye*. Mong. *umun* or *emun*. This seems to be the Chin. 面 *mien*, face, before. Compare Jap. *omote*, face, front. Hence we may expect that there are some words in Japanese where *t* appears for final *n*.

Mat, in Korean is 'end' as in Chinese 末 *mat*. In Japanese this is *hateru*, to end, *hate*, end. We have also in Chinese 罷 *ba*, *bat*, to end. A root like this is of course a verb of cutting effected by the arm with some implement. But appearances are in favour of a single origin of this root before the separation of the Chinese from the Korean and Japanese languages. It might be said that *mat* in Korean is the transcribed Chinese word 末, but the Korean scholar prefers to identify it

with 終 which is found in the dictionary of the missionaries, and with reason, for if it were Chinese it would necessarily be *mat* in the Corean transcription, which accordingly we find in the dictionary with 末.

Uma, horse. Mong. *morin*. Cor. *mar*. Chinese *ma*. While the word for horse is the same in all these languages and in Manchu (*morin*) there is a different word for saddle in each. Jap. *kura*. Mongol *emegel*. Man. *enggemu*. Cor. *kilma*. Chinese *an*. The Manchu word is probably the Mongol transposed. The Corean *kil* means also burden, and the Japanese *kura* probably is derived also from burden bearing. The Chinese *an* means that on which things are placed. The Corean is distinctly more connected with the Japanese than the Chinese, and this fact points to an ancient connection in the customs of common life between Japan and Corea. It may perhaps be assumed also that the horse is more ancient in Japan than the practice of using saddles for carrying loads. This practice would seem to be among the different races long posterior to the possession of the animal.

RULES FOR COMPARING JAPANESE ROOTS WITH THOSE OF CHINA, COREA AND TARTARY.

The following rules may be found serviceable in comparing Japanese with Chinese and Tartar words.

1. The letter *m* as final in a root in Japanese is in Chinese *m* or *ng*. In Mongol and Manchu it is *m* and less frequently *ng*. In Corean *m* occurs occasionally for the Chinese *ng*.

2. The initial *m* in Japanese roots is usually in Chinese *m*, *p*, or *f*. The old initial *m* of primitive roots has maintained its position much better in Japanese than in Chinese.

3. There are traces in Chinese of an extensive change of lip letters into tooth and guttural letters in the initials of roots. Many roots are found in Chinese with a lip initial and at the same time a tooth or guttural initial, or there may be all three existing contemporaneously as in *feng*, *kung*, *cheng*, which all mean bring the hands together in presenting, in greeting or in receiving. The work of comparison of roots is then not complete if we only compare labial with labial and guttural with guttural.

4. The Japanese initial *h* is always labial.

OBSERVATIONS.

While in grammatical development the affinity of Japanese with Korean, Manchu and Mongol is undoubted, the comparison of roots with those of the Chinese language proves affinity also, and this genetic connection is additional to ancient historical borrowing which would take place through Korea from the 11th century before Christ down to modern times.

In the case of *fumi*, a letter, this instance of borrowing would be previous to the time when the Chinese verb 封 *feng* had changed *m* to *ng*. This change would occur later in outlying dialects like that spoken in Korea than in the parts of the country where the rhymes of the Book of Odes have preserved to us the sounds of the Chow dynasty B. C. 1120 to B. C. 600. In Korea we find words such as 種 *chung*, to plant, in the form *shim-eu-ta*. City wall 城 *cheng* or 墻 *tsiang* in *tam*, *Hiung*, savage, 兇 is *hem*. *Hiung*, bear, is *kom*, and in Japanese *kuma*. *Hiang* 香 fragrant, is *kom*.

We may then conclude that in the part of China bordering on Korea the change from *m* to *ng* was later than Honan and Shensi which judging from the rhymes of old poetry and from the Sanscrit transcriptions, which began A. D. 65, had become accustomed to *ng* for *m* at least by the Han dynasty. The Japanese then might borrow *fumi* for a sealed document as late as the Han dynasty if not earlier.

The existence of final *t* in Native Korean words shews that the substitution of *r* for *t* final in Chinese words taken over into Korean was a Chinese peculiarity at the time of the transcription. Thus 物 *mut*, thing, was called *mur* by the Chinese, and the Koreans then transcribed it with their letter *l*. If it had been called *mut* by the Chinese the Koreans would have made it *mut* also, their syllabary not being deficient in that respect.

ON MARITIME ENTERPRISE IN JAPAN.

By H. A. C. BONAR.

[*Read February 9th, 1887.*]

Notwithstanding the number of societies which have been formed of late years in Japan for the purpose of investigating the past history of this interesting country, the story of the mercantile marine remains still unwritten. Sometime during the year 1882 or the end of the year 1881, the Minister of Agriculture and Commerce addressed to the local Governments of all cities and prefectures throughout the empire a notification announcing that it had been officially decided to investigate the condition of shipping affairs in Japan since ancient times, and to this end the local authorities were to address enquiries to the priests in charge of temples and shrines, to families of long pedigree, to persons who served as sailors in merchantmen or vessels of war under the feudal system, and finally to whatever source might suggest itself as likely to furnish information. Copies of all documents bearing upon the subject were to be forwarded to the Department in Tōkyō, the following being specially mentioned in a list accompanying this notification, viz: Plans of native and foreign ships and their appliances, of river boats, fishing boats, pleasure boats; of ships used by the Shōguns or Nobles, and of those employed by pirates in former ages; charts, books on ship-building, laws and other documents relating to shipping, pictures of the scenes of sham fights at sea, etc., etc.

What effect this notification has had it is hard to say; but since the time of its issue no official report has, I believe, appeared on the subject of maritime enterprise in Japan in former times. In preparing this

paper I have had much difficulty in obtaining materials such as were specified by the Department of Agriculture and Commerce. Nothing appears to be known of the subject, and my researches convince me that there are but very few Japanese books containing any details respecting Japanese ships of the earlier times. A few histories confine themselves to the mention of warlike expeditions, or the building of some boats for extraordinary purposes. In some volumes I have found much that was interesting on the subject of maritime warfare, but only one collection of books—the *Wakan Senyoshū* (collection of ships used by the Japanese and Chinese)—gives anything like a history of the Japanese ship. I was fortunate enough very lately to obtain a copy of this collection, compiled by one Kanazawa Kanemitsu, who lived about 150 years ago, and to these volumes I am indebted for the great part of the information which I have been able to collect.

The history of Japanese maritime enterprise may be said to comprise three periods,—that of its early development until it reached a flourishing condition, abruptly brought to a close by the strict edict of the Shōgun Iyemitsu in 1639; the period which elapses between that date and the Restoration in 1868; and thirdly, the development of the modern Japanese mercantile marine, beginning soon after the Restoration. The first period is historically the most interesting; of the middle, hardly anything appears to be known; and lastly, the present mercantile marine of Japan is of such recent growth that its history is easily investigated. Respecting the enterprise, both commercial and naval, of the early Japanese, I have collected the following details from the *Wakan Senyoshū* and other books. The origin of boats is spoken of in the volume of the “Divine Age,” in the *Nihon Shoki* (Japanese Records) as follows:

Izanagi no mikoto and Izanami no mikoto became husband and wife. Among their progeny was Hiruko (the leach). The latter had reached the age of three but could not walk, so his parents put him into a boat called *Ama no iwakusu fune* and left him to the mercy of the wind and waves.

Others say that a boat called *Tori no iwakusu fune* was born, and that Hiruko was placed in it and cast adrift.

The explanation of *Ama no iwakusu fune* is given as follows:

Ama meant heaven or something which existed naturally. *Iwa*

(rock) meant hardness. *Kusu* (camphor tree wood) was the name of a wood which was only serviceable after seven years' growth, and *fune* was anything whereby an otherwise impossible place could be crossed.

Hiruko, although having attained the age of three, was fated never to be able to stand up, and therefore a boat came into existence into which he was put. The *Wakan Senyoshū* gives an illustration of this boat.

It is further explained in the volume of the "Divine Age" how one Nigi Hayabi no mikoto gave to "Takami musubi no mikoto" ten kinds of treasures, and that the latter descended in the "Ama no iwa fune" and settled on the top of "Ikaruga no mine" in the province of Kawachi. A variety of boats are thus spoken of, each of which has a special legend more or less supported. Suffice it to say that all these boats were a kind of water-proof basket in which the occupant reached his destination by some wonderful means.

Passing from the age of the gods to more historical times, we come to Jimmu Tennō, who is supposed to have existed about 660 B.C., and is related to have lived in the province of Hinga at Takachiho. This province and the outlying districts comprised all the territory under his rule, but hearing that there were other countries to the east of him, he set out to conquer them. When he arrived at the port of Hayasu in Hinga he was met by a fisherman. The Emperor asked him who he was and the fisherman replied that he was called Utsuhiko, that having heard that the son of the gods was on his way to the coast, he had come to meet him. At Jimmu Tennō's request the fisherman consented to pilot him across the waters. Jimmu Tennō, having built war vessels, set out from Miyazaki and reached a place called "Ye no miya" in Aki. From thence he went into Bizen, and during the space of three years busied himself building war vessels and preparing war materials. He then reached Naniwa (Ōsaka) and subdued the people inland. Finally he assumed the title of emperor and established his palace in Unebiyama, in Yamato. This is the account of the first war expedition by sea recorded in Japanese annals. After Jimmu Tennō, the Emperor Sujin (Tennō), 81 B.C., is spoken of in Japanese histories as having issued a notification stating that as ships were indispensable and the people living by the sea quite destitute of them, much inconvenience resulted,

and that ships should therefore be built. This date (81 B.C.) is generally agreed upon by Japanese authors as the date about which ships were first built in Japan. We next read of Jingu Kōgō (in the year 200 A.D.) undertaking an expedition against Corea. She left the port of Wanitsu in Tsukushi (Chikuzen), and crossed over to Shiragi, one of the provinces of Corea. The number of her ships is said to have been such that the sea was covered with them, and that the heavens re-echoed with the sound of the drums; the King of Corea, awed by this large force, speedily submitted, and without a blow being struck swore submission to Japan, and promised to send tribute every year in the shape of eighty ships filled with various treasures. The Empress Jingu's expedition to Corea would therefore be the first expedition from Japan to a foreign country.

In the *Koku Shiryaku* (Summary of the History of Japan) it is stated that in the year 274 A.D. the Emperor Ōjin caused to be built a large ship in Idzu, 10 *jō* or 100 feet long, and which was called "Kareno" (meaning "swift"). This boat is described as corresponding in size to the more modern ship which had 80 oars, and must therefore have been a ship of a very unusual size for those days. So much was this ship thought of that, so history says, when it became useless from age, it was broken up into firewood which served to evaporate a quantity of sea-water from which 500 bags of salt were obtained. This quantity of salt was distributed throughout the country in memory of this large ship.

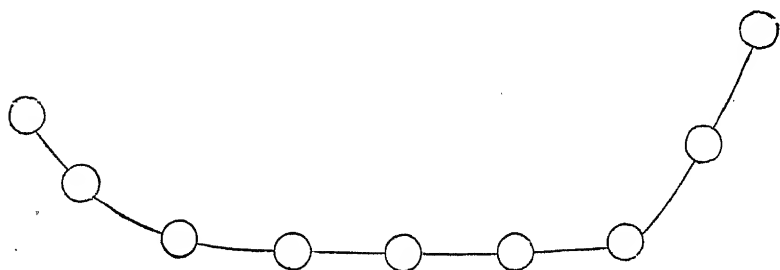
We next hear of 500 ships being built in Muko, the present Hyōgo, which fleet when completed was accidentally destroyed by fire while in the harbor. The king of Corea, hearing of this, is related to have sent over a number of ship carpenters to assist in building new ships. Such are the fragments which I have been able to collect concerning the very early history of Japanese shipping.

There are various accounts of other expeditions of the Japanese to foreign countries, but they do not mention what sort of vessels were used in the earlier days and therefore do not throw any light on the degree of development attained by the ancient Japanese. Mr. B. H. Chamberlain mentions in his "introduction to a translation of the *Kō-ji ki*," in his paragraph on the manners and customs of the early

Japanese, that "navigation seems to have been in a very elementary stage. Indeed the art of sailing was, as we know from the classical literature of the country, but little practised in Japan even so late as the end of the ninth century of our era, and subsequent to the general diffusion of Chinese civilization, etc."

From what I have been able to gather on the subject, there seems little doubt but that until a far later period than the end of the ninth century rowing was all the Japanese knew about navigation; hardly any mention is made of the sail in descriptions of early Japanese ships, whereas oars and rowers are spoken of in a detailed manner, which would tend to show that they laid hardly any stress on the use of the sail.

The shape of a boat is said to be taken from a certain constellation called *Ten sen*, "heavenly boat;" which constellation is represented thus:



It seems just as likely, however, that the constellation was so called from its ship-like appearance. The word *fune*, commonly used for "ship," is stated by some to be derived from *fure*, *furu*, to move about or roll (like a ship). The sound of the word is mentioned as being derived from a variety of characters 祢布, 泥浮, 祢夫, 居不, 祢敷, 根不.

The word "*maru*." No very clear explanation is given of this familiar word affixed to the name of every ship in Japan. The term does not appear to have been used in connection with ships before the time of Toyotomi Hideyoshi, who called two ships that he built the "Nihon Maru" and "Ataka Maru." Since that time it appears that

the word was affixed to the name of every ship. It seems that formerly a house or family, or a clan, was called "Maru," and that the word was thus used to denote the house to which any ship belonged. It corresponded also to *ya* (meaning "house"), which is so commonly used to denote a trade or occupation. Thus a *toi-ya*, the modern "agency," was called *Toi-maru*. It ceased then to be employed to denote a house and remained only in connection with a ship.

Another definition which appears very reasonable is that the word "maru," like the same word used to denote the enclosure or an enclosure of a castle, came to be used from the round shape, or shape "without corners," of a boat. Various other definitions are given, but only one more deserves mention, and that is that "maru" referred to the "half moon" or "crescent" shape of a Japanese boat,—the moon itself being quite round according to their idea. The shape of a junk on the water is not very unlike that of a new moon.

WATER DEITIES AND SUPERSTITIONS.

The second day of the 1st month was usually observed as the day of inauguration of any new ship, i.e. the first time she was made use of to carry passengers. This day was selected from all others as being a lucky day; it was also the festival of the water-god or ship-god known by the name of *funadama*. This day is said to be celebrated now.

The *funadama* is the spirit generally invoked by sailors at all times of danger and before leaving on a journey. The principal shrine of this deity is at Sumiyoshi in Sesshiu, near Ōsaka. On the ships or boats themselves the water-spirit is invoked at the foot of the mast in the centre of the ship. The prayer addressed to him by the sailors freely translated would be somewhat as follows: "I make my humble prayer before the spirit ruling the tides and waves: I beseech the spirit humbly to grant that I may be conducted over a smooth (mat-spread-like) sea without calamity from the fierce wind and the sea, to the boundaries of the Empire of the descendant of the gods (the Emperor), to all the capes and headlands of islands." There are wonderful legends relating manifestations of the power of the water-god, and superstitions which are still kept up; but they are too lengthy to mention here.

WOODS USED IN SHIP-BUILDING.

Under this heading the *Wakan Senyoshū* says that the god Soza no mikoto gave instruction that the woods to be used for ship-building ("floating treasures" ships were then designated) should be *sugi* (cedar) and *kusu* (camphor), as these woods do not easily perish in water.

The ship in which the Empress Jingu conducted her expedition against Corea is stated to have been made of *kusu* (camphor tree wood), and there still exists in Nagato (Chōshū) a village called Funagi no mura (the village of the ship tree). The length of the timber (presumably tree) was over 10 *jō* (100 feet), and the circumference was as much as ten men, by stretching out arms, could encircle.

The timber produced in the southern parts of Japan was considered more suitable for ship-building :—Higo, Hiuga and Kishū were looked upon as the best ship-timber producing districts.

Other timbers were also suitable for ship-building, but the woods used for river and sea-boats were not the same. For fresh water use the *maki* (fir), *kusu* (camphor tree), *kaya* (a species of fir), *kusamaki* (a species of fir), were preferred ; then followed *hinoki* (pine) and *sugi* (cedar). The *goyo no matsu* (five-spine fir) and *matsuhada* (red pine) were looked upon as inferior articles. For salt water, *kusu*, *heyaki*, *tafu* (a tree resembling the camphor tree), *toga* (a kind of pine), *sugi*, *moni* (a kind of cedar), etc., were the principal woods used. The *kusamaki* was found in the northern provinces and in the vicinity of Matsumae.

A legend in the *Nihon ki* (Japan Records) relates that in the 26th year of the reign of the Emperor Suiko, (about 618) one called Kawabe no omi was sent by his imperial master into the province of Aki to build ships there. Kawabe went into the mountains to seek suitable timber, and discovered what appeared to him excellent material. He was about to cut the tree down when an old man of the neighbourhood warned him, saying that the tree which Kawabe was about to fell was the *hekiireki boku* or "thunder tree," and that therefore it ought not to be cut down. Kawabe replied that although this was the tree of the thunder-god, the Emperor's order must be obeyed. He thereupon paid his devotions and had the tree pulled down by some men. Lightning and thunder immediately followed. Kawabe then drew his sword and

declared that he alone, and not the men who were innocently obeying his orders, should receive any hurt, and waited in prayer. Thunder and lightning followed each other in succession ten times, but Kawabe remained unhurt. The thunder-god, evidently awed, had changed himself into a small fish and remained suspended by a branch of the tree. Kawabe no omi took the fish and burnt it, and after so successfully overcoming the thunder-god built a large ship with the timber.

There was in ancient times a popular belief that the wood of the scaffolds on which the heads of criminals were exposed, when used in the construction of a ship would avert evil. This absurd idea is not satisfactorily explained.

SHIP ORNAMENTS.

In the expeditions conducted by the old Emperors Keiko (to Kiu-shiu) and Chiuai Tennō, and the Empress Jingū, a *sakaki*-tree of sacrifice was placed in the stern and bows of the boat. On these sacrificial trees there were hung three kinds of treasures,—a sword, a looking-glass and a jewel (*magatama*).

In the times of Hideyoshi (about 1580) the boats used by officials were ornamented with spears, lances, bows and arrows, guns, umbrellas, and flags. Merchant ships simply used a flag on which appeared the name of the house which owned the boat, to which name the word “maru” was affixed. This was generally used on festive occasions.

Both Chinese and Japanese used varnish for their boats. Wax-color (a light yellow), red and dark red were the colors mostly used, and various modes of varnishing—for purposes of ornamentation and preservation, to give speed to a vessel—were adopted by the Japanese of those days.

The boats used by officials and high personages, called *seki-bune* or “barrier ships,” had on their bows a carved green sparrow—or a yellow dragon—or the figure-head represented a dragon’s or a heron’s head. On the hand-rail or sides of the ship there were generally carvings of monstrous peacocks, etc., all of which representations were supposed to awe the evil spirits of the waters. Gold, silver, copper and iron ornaments were also used, as well as curtains of silks and other valuable stuffs suspended round the boat. Over the prow of the boat there often

hung a bell, which tinkled as the ship moved. The sound of the drums and the song of the boatmen as they plied their oars were all calculated to overawe the sea monsters.

The *funa-uta* or boat songs, both in China and Japan, were sung by the boatmen as they rowed in *gozabune* or other ship of some *daimyō* or other high personage. The boatman who sang the first stanza of a boat song was called the *utadashi* or (song intoner), and the chorus taken up by the crew after him was the *utagumi* or chorus.

OF THE VARIOUS KINDS OF BOATS AND SHIPS.

A number of Japanese boats are spoken of in the *Wakan Senyoshū*, each having a history of its own, as having been made use of by some deity or emperor, or having been used for some particular service, and thus given rise to special kinds of boats which survived. I have found it difficult to ascribe to any particular period a particular kind of boat. One thing seems certain, however, and that is that up to about the 9th century long rowing boats or roughly carved canoes were all that the Japanese could boast of in the way of navigation. It may be of interest to know that an old canoe, belonging to a very remote period, was some years ago dug out in the vicinity of Ōsaka and is now exhibited in the permanent exhibition of that city. The description of this boat throws no particular light on the period when such boats were made use of. It is (translated) as follows: "This boat was dug out "this year (1878) while the bed of the Itachigawa, near the village of "Namba, in the vicinity of Ōsaka, was being cut out from a piece of "ground belonging to Sakurai Tokubei. Its shape is that of a large "hollowed trunk of a tree, and is most likely the *utsubo* of ancient times. "It is said that in Japan ships were first built in the time of the "Emperor Sujin, but as it is not known what the shape of boats in those "days was, it is difficult to ascribe this boat to any particular period; "at any rate it is believed to be a boat of more than a thousand years "ago. According to certain authorities, the timber of this boat is of the "kind called *kuwa* (mulberry tree), but carpenters believe it to be a "kind of *kusu* (camphor tree).

"11th year of Meiji (1878)."

The length of this boat, or rather of the remains, is 37 feet 5 inches, and the width in the widest part 4 feet 8 inches. This seems to sum up the whole history of very ancient maritime enterprise.

The *Wakan Senyoshū* treats principally of ships since the 13th century. Of sea-going boats there are mentioned about twenty-five different kinds. Drawings of most of these are attached. Many differ but very slightly in build, and some are different only in name. Of river boats 46 kinds are mentioned, and of boats for fishing and hunting purposes about 21. Of the two latter classes I do not propose to say anything. Sea-going boats, to all intents and purposes, may be subdivided into ships or boats used by officials or for carrying on naval warfare, and trading ships. These latter were on any emergency made use of as war ships, and were mostly built so as to serve that purpose also.

First as to the ships used by Emperors: They were called *mi fune* (舟皇) or *o mi fune* (舟御大). The boats used by *kuge* (Court nobles) were called *suzu fune* (舟鈴), from the bell used to indicate the direction to be steered, so as to obviate shouting.

The *Daimyō's* boats were styled *o. meshi bune* (舟召御) or *goza bune* (舟座御) "august using ship" or "august sitting ship".

These boats, whether used on the sea or on rivers, were house-boats, or boats with roofs (船樓 *ro sen*).

All boats used for official purposes, despatch boats and fighting boats, were designated by the general term *haya bune* or swift boats. Under the Tokugawa régime these war junks, as we may call them, were called *seki bune* or "guard ships," of which there were two kinds. The *seki bune* proper, and the *kobaya* or small vessels without roofs or decks which were used for scouting and outposts. Up to the time of the Ashikaga régime (about the 14th century) the *seki bune* were called *taka ō bune* or "high-tailed ship," from the stern being built up so as to be much higher than the prow. The following table shows the relative number of men and their distribution in the *seki bune*. The large vessels were allowed a space of two feet between the oars, and the smaller vessels 1 foot 8 inches or 1 foot 6 inches. The *kobaya* or small vessels were manned in the following proportions:

For a 10 oared boat there were :

			15 men, 10 rowers, 1 helmsman, 4 armed men.
"	12	"	17 " 12 " 1 " 4 " "
"	14	"	20 " 14 " 1 " 5 " "
"	16	"	22 " 16 " 1 " 5 " "
"	18	"	25 " 18 " 1 " 6 " "
"	20	"	27 " 20 " 1 " 6 " "

These boats were used for scouting purposes. The number of rowers was large in proportion to the number of armed men.

OARS.	COMPLEMENT.	ROWERS.	HELMSMEN.	ARMED MEN.
22	28	22	1	5
24	31	24	1	6
26	34	26	1	7
28	37	28	1	8
30	40	30	1	9
32	43	32	1	10

and so on until the number is

38	52	38	1	13
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after which the war vessels carried a captain.

From 40 oars upwards the vessels were *seki bune* proper, and had protection in the shape of a roof or upper deck. The number of rowers increases until the proportion of men is as follows :

OARS.	COMPLEMENT.	ROWERS.	HELMSMAN.	CAPTAIN.	ARMED MEN.
58	113	58	1	1	53

after which an additional helmsman was carried. A ship with more than 78 oars carried one gun (this was at the time of Hideyoshi); there were thus :—

OARS.	COMPLEMENT.	ROWERS.	CAPTAIN.	HELMSMEN.
80	159	80	1	2

with 76 armed men, among which were 18 carrying fire-arms, and 2 to attend to the gun. (Illust. No. 2.)

A ship with 90 oars and 181 men carried one gun, 2 captains, 3 helmsmen, 90 rowers and 86 men, of which last 22 were armed with fire-arms.

Still increasing by 2, the largest number of oars on any ship was 100. The full complement would then be 100 rowers, 2 captains, 3

helmsmen and 100 men, of which 26 were armed with muskets ; there were also 2 guns. The oars referred to above were *ro*, or the long oars which are now still used when a junk is becalmed. These oars are pushed away from the rower and forced through the water, thus differing from the *kai*, or flat oar, also made use of in boats, which were used as ordinary oars and drawn towards the rower. When *ro* are used the rower stands looking toward the bows, and when using the *kai*, or rowing in the ordinary way, he stands with his back to the bow of the ship.

Lances, spears, bows and arrows were carried by the men not provided with fire-arms.

The carrying capacity of a ship could easily be told from the length and breadth and depth of a vessel, so that it could at once be ascertained what stores, etc., and number of men could be carried in time of war. The following figures may serve to shew the proportionate measurements of old Japanese war junks. Taking the *shaku* as 1 foot and the capacity in *koku* (about $5\frac{1}{2}$ *koku* go to a ton) we have :

KOKU.	DEPTH OF VESSEL.	LENGTH.	WIDTH IN
			WIDEST PART.
	<i>feet.</i>	<i>feet.</i>	<i>feet.</i>
100	3.8	30.0	11.0
150	4.2	32.5	12.5
200	4.6	35.0	14.0
300	5.4	39.5	16.6
500	6.9	47.0	20.6
800	9.2	length and width not given.	
900	10.0		
1000	10.8		

These measurements differed slightly according to the owner's wish and the style of boat prevailing at the time. Judging from the above measurements, the ships used—say 300 years ago—must have been very clumsy and difficult to propel. For instance in a ship of 500 *koku* the length given is 47 feet, and the width 20 feet, 6 inches, which would make the vessel almost as broad as she was long. For vessels of that class, speed was never a consideration, and plenty of carrying capacity or fighting room was of more importance.

The carrying capacity of the ordinary junk, whether used for voyages or in naval warfare, was reckoned as follows :

KOKU.	PERSONS.	HORSES.	CREW.
a ship of 50 could carry 22		—	8
100	30	4	5
150	38	4	7
200	79	6	11
300	106	8	14
400	124	8	16
450	127	10	18
550	149	12	21
800	174	14	26
1000	230	14	30

1 foot 8 inches was the small space allowed for one horse. A method in use to get horses on board ship was this. The planks or bridge over which they had to be taken was covered with earth and a fence was put up on each side; the horse then walked over as on dry land.

The allowances of food and water per man were rice, bean soup, water and firewood.

The above rules and tables, etc., all have reference to the *seki bune* or guard-ships (men-of-war), and the standards adopted when ordinary trading junks were employed to carry soldiers, horses, etc.

Of other kind of boats it would hardly be worth while to notice small boats, such as water boats (*midzu bune*), or horse boats (*uma bune*), used for special purposes.

The *jiun sen* or cruiser was used for keeping watch afloat.

The *uchi kai bune* or rowing boat, in which *kai* (oars) alone were used and rowed in the regular way. A boat of this description was 20 or 30 feet long, with 6 or 8 oars. Similar boats can sometimes be seen now towing a junk in a harbor.

The *date kobaya*, formerly called *akesono bune*, was a boat painted in different colors and was used in the time of the *daimyō* as messenger or scouting boats. It was very narrow and long, and therefore also called *hoso bune* (narrow ship).

The *kujira bune*, on the model of the modern whale-boat still used in Japan, was also a very swift craft; was much used in the time of the Tokugawa.

Haku (船), term for merchant ship, also called *tsuku no fune*, which is the real name of the *wa sen*, the term generally used for junks. This is the boat which is related to have existed since the "Divine Age," although it is asserted by others that the *wa sen* was ordered to be built in 81 B. C. by order of the Emperor Sujin, to carry rice and other cereals.

The capacity of these boats varied from 200 or 300 *koku* to 2000 *koku* and over. The largest at present existing hardly exceed 1000 *koku*, and from this year the prohibition from building junks over 500 *koku* will be in force, so that before long the old large junks will have become a thing of the past.

Bezai bune.—The meaning of *bezai* does not appear to be understood. It was the name of a carrying ship.

Sengoku bune, as the name denotes, was a junk of 1000 *koku* burden. It has retained this name on account of its size.

Higaki bune or pine fence ship (Illust. No. 4), from the fence of pine around the sides of the ship, was also called *taru bune* or tub ship, as it was used for carrying *sake*, oil and other merchandize carried in tubs. Its size was not smaller than 600 or 700 *koku*.

Momosaka bune (船積百) was a boat formerly in use. *Momosaka* is stated as meaning a capacity of 100 *koku*, from *momo*, hundred, and *saka*, to pile up. Others say that *seki* (積) being also the sound of 尺 (*seki*), a foot (measure), meant that the boat was 100 feet long.

Nitaribune (Illust. No. 6) was a boat resembling the *seki bune* or guard-ship before mentioned and therefore called *nitari* (*nite aru*, "resembling"). This boat was used both for carrying merchandise and for a fighting ship, whence also it was called *han seki*, half-guardship.

Tokai bune 海渡 (Illusts. Nos. 7 and 8), "crossing sea ship," was also called *kobaya*, but differed entirely from the *kobaya* used in warfare, and was simply a passenger boat plying between the different parts of Japan separated by sea. These boats are called by different names according to the locality about which they ply. For instance, boats used in the north part of the island of Kiushiu were called *kokura bune*, from the town of Kokura.

Dendō bune 船道傳 (Illust. No. 9) or “road-connecting-boat,” was a kind of ferry boat.

Domburi bune (Illust. No. 10), used in central Japan for carrying merchandise, had a capacity of about 120 or 150 *koku*.

Isawa bune or *Isaba* (Illust. No. 11), so called from coasting along the sea-coast (*isobe*).

Hikyaku bune, “courier ship,” (Illust. No. 12), now usually called *yubin sen* or *teisō sen*, was a boat with a small house in its fore part and used for carrying passengers and letters; was also called *hikyaku kobaya*, and *hisen* (abbreviation for *hikyaku sen*). At Shimonoseki these boats were called *Higiri* (as much as there is of day-light), because they only travelled during the day.

Ishi bune (stone boats), *saimoku bune* (timber boats). Of the latter, *himono bune* (pine wood boat), and *maruki bune* (uncut wood boat) are mentioned (in a history of the Genji—*Gempei Seisui ki*) as belonging to Nagato and Akamagaseki (in Chōshū).

Ki bune (wood boats) exist in all parts of Japan. They are especially plentiful in Hiuga and Tosa, wooded countries.

Shiba fune, boat for carrying grass.

Naniwa bune, so called from Naniwa, the present Ōsaka, the place where Jimmu Tennō is stated to have landed when invading central Japan. *Naniwa* means swift waves, abbreviation of *nami haya*. The *Naniwa bune* was used in the bay of Ōsaka.

Koto ura bune, so called from the name of a district in the province of Settsu. *Nada bune*, *Takasago bune*, *Suma bune*, *Akashi bune*, all took their names from the districts about which they were used. *Bizen no urani bune* (Province of Bizen) on the Inland sea, *Shikama bune* (Harima), called in vulgar colloquial *Inugoroshi*,—“dog killer,”—why is not explained. *Awaji bune*, *Naruto bune* (whirlpool of Naruto), *Tosa bune* (belonging to Tosa). *Mikumano no fune*,—built of the sacred woods of Kumano, in Kiushū, which were supposed to have the property of saving, from the dangers of the deep, ships built of that wood. *Waka no ura fune* (belonging to Waka no ura in Kishū).

Ashigara fune, made from timber cut on Ashigara yama in Sagami.

This timber imparted (so it was believed) greater swiftness to the *ashi* or immersed part of the boat; whence the word *Ashigara*, *Ashi karui*, "swift footed."

Taishiu ito bune, so called because it carried Korean raw silk to the island of Tsushima (*Taishiu*).

Sakai bune, name of large junks plying between Sakai in Idzumi and Nagasaki, bringing back from the latter place foreign imports. Sakai was formerly a flourishing port, and it was from here that trading expeditions to foreign countries started. After Iyemitsu's edict, the *sakai bune* still continued to run to Nagasaki, bringing back foreign articles.

Saiga bune, a Kiushiu war vessel belonging to Saiga, a stronghold of priests whom Nobunaga went to subdue.

Oshimawashi bune was a large ship of over 1,000 koku burden, with a very high round poop.

Hokkoku bune, "north country boat" (used in Kaga, Notó, Echigo, Tsugaru and Nambu), also called *Kitamaye bune* (*kita mawari*), coming from the north. In vulgar colloquial these boats were also called *donguri*, from their supposed resemblance to a chestnut (*kuri*).¹ They differed but little from the *hakase* (meaning of term not known), a boat used in Echizen, also called *hagaïso*, from the similarity of the stern to the wings of a bird (*hagai* or wings), or *udzura bune*, "quail-ship" (from its quail-like shape). The *hakase* carried about 700 or 800 koku, was of very low build and flat-bottomed; contrary to the usual practice the mast was hauled up from the direction of the prow and not from the stern. It was propelled by a capstan, which caused a paddle-wheel in the interior of the boat to revolve.

Maze—boat used in Kaga, Echizen, Tango and Tajima.

Adate, used in Hizen, Bungo and other parts of Kiushiu, and in Satsuma called *asattei*—carried from 400 or 500 koku to 700 or 800. The popular name for this boat was *makura bako*, "pillow box."

Futanari (double-ender), having the stern and bows almost alike.

The *asattei* mentioned above had four decks.

This completes the somewhat lengthy list of sea-going boats.

¹*Donguri* means 'acorn,' hence the name.—J. S.

As it may be of interest to know what degree of development the Japanese had attained in the mode of carrying on naval warfare, and also what tactics were in force, I give below a few extracts of a collection of Japanese books called *Tenriū funa ikusa no maki* (complete treatise of naval warfare). These extracts will help to supplement the very meagre information which I have been able to give regarding Japanese maritime enterprise.

Speaking of naval warfare, the book above mentioned says :—

“Seamen should be collected from all bays and islands of every part of Japan, so that their knowledge of the different parts of the country should enable them to navigate their ships with safety.

“It is important that the master of the ship (*sendō*) should be able to discern the state of the weather; it is still more important that he should have a knowledge of the tides.

“The duties of the sailors should be arranged according to their efficiency. The good rowers should be placed at the extremities. Those who have a good knowledge of the islands and bays should have the care of the anchor, etc.

“The order of the boats on leaving or entering a harbor should be fixed, and at the drum signal of the commander the boats should get ready to start; and as the first boat begins to move, the others should in order take up their anchor and follow.

“The master in command of the ship carrying the chief of the expedition should pay attention to three things :—first, that the ships accompanying him should not go faster or slower than his boat; secondly, to consider well where he should anchor for the night; and thirdly, that he should never put to sea, even when commanded to do so by the chief, unless he was quite convinced that he should proceed.

“*Language to be used on board.*—Any word or expression tending to intimidate people on board should be carefully avoided. For instance *hassō* (艘八) “eight ships,” which might be mistaken for 損破, ‘ship-wreck’; *kaeru*, “to return,” which might also mean “capsizing. *Modoru* (to return) should be used instead. *Arashi* (slight breeze) should be used instead of *kaze* (wind); *kai wo fuku* (to blow the horn) should be expressed as *kai wo tateru* (*fuku*, “to blow”—might give a wrong impression), and the like.”

There are besides a number of rules which go to make up this manual of seamanship.

The *Zenriū funa ikusa no maki* mentions among the kinds of war vessels used the *kame no ko bune* or tortoise-shell boat, also called *mekura bune* or blind boat, which had a thick roofing of planks forming a protective armor like the shell of the tortoise. These ships—with the crew and fighting force quite hidden—formed the vanguard.

Sakite gake bune, or outpost ship, was of about 200 koku burden, and propelled by oars (*kai*). It was, like the *kame no ko bune*, protected by a thick roof. *Tanegashima*, or muskets, as they were then called (because they were first introduced by the Portuguese into the island of Tanegashima, in Kiushiu), could be fired from either side of the ship. *Kusari kagi* or grappling chains were thrown on to the enemies' ships, which were brought alongside, when bombs, fire-arrows and other missiles were thrown on board.

The Commander's (of the forces) ship was the ordinary *selci bune* or fighting ship. Two ships were generally taken on an expedition, in either of which the commander could take his post, so as to completely deceive or puzzle the enemy. A war vessel carrying more than 50 rowers was generally constructed on the model of the *mekura bune*. Below that number, the ships had an extra thickness of planking, and the deck was protected by curtains (*maku*), padded thickly so as to make them impenetrable to arrows. The boats carrying guns, baggage or horses were protected by bamboo palisades.

The *sekkōsen* or *monomi bune*, or spy-ships were of light pine wood construction, with about 20 oars, built after the *kobaya* type before described. They were well protected, so as to be able to approach the enemy closely in all sorts of places.

Tate, or palisades, were made of double planking of oak, the surface of which was covered with thin metal or leather.

Seirō were fighting platforms, not so much made use of when fighting on the high seas as when attacking an enemy on shore or in port. These platforms were built of wood four or five inches square, piled up and secured with rope served also in the *ban bune* or watch ships.

Stones were used as ballast when no baggage was carried.

Hidori, or selecting a time for going to war, was carried to a great science. Autumn and winter were looked upon as favorable seasons, as being much healthier than spring and summer.

Tatami bune, or folding boat, was a boat capable of holding four or six men, and when folded up could be carried by two men. It was much used for crossing shallow places.

Among various appliances used on board ship, these are mentioned : *tatami ikari*, folding anchors ; *ukigutsu*, or floating shoes, an apparatus for keeping afloat horses, made of thin hide and filled with air. An illustration of the latter appliance is given, but the mode of using it is not explained.

Of ammunition and arms a variety were used, such as fire-bombs thrown over to ships with a wire net of a diameter 1 foot 1 inch, and a handle 5 feet long ; fire-arrows to set fire to the enemies' ships at a distance, etc.

Water-proof fire rope (*midzu hi nawa*) was specially prepared in the following manner : cedar leaves were burnt to white ashes, which were put into iron water (containing iron and similar to the *haguro* used for blacking the teeth) ; the rope to be made inextinguishable was then boiled in this mixture.

Kigomi, or coat of mail, were worn by the sailors and fighting men. It was made of cotton wool mixed with rosin ; the more vulnerable parts of the body were protected by thin strips of bamboo sewn on to the coat. The length of this armor was three feet.

The *kusari kagi* or grappling chain consisted of four hooks joined together (somewhat like the anchor used in Japanese boats now) and attached to a chain 8 feet long and joined to a rope 40 or 50 feet in length.

Kumade, bear's claw, and *kumode*, spider hand, were grappling irons. *Kama* was a pole 9 or 12 feet long, to which a sharp blade was attached and which served to cut the ropes of any grappling chains which might be fastened on to the ship by the enemy.

Nobori, flags, differing from the ordinary *hata*, inasmuch as the upper part was attached to a strip of wood running at right angles with the pole, and bearing different letters, were used as signals or rather as distinguishing badges. The night signal consisted of four lanterns suspended one below the other.

The fleet was generally distributed as shown in a diagram annexed ; viz : it was divided into five divisions, each distinguished by a green, yellow, red, white or black flag, the boats being distinguished by different numbers or letters.

The advance and retreat were signalled by drum, the dispersion or rally, by flags. The larger character in each of the five divisions represents the commander's ship (the commander of that particular division). The commander-in-chief's ship was in the centre of the middle division. The smallest and fastest boats were always at the extreme ends of the different divisions and advanced or retired quickly as needed. Without further entering into details showing the mode and method of carrying on naval warfare by the Japanese of the middle ages, their punishments, etc., there seems little doubt but that a considerable degree of development had been attained by them towards the end of the 16th century and during the 30 or 40 years preceding the Shōgun Iyemitsu's restriction on ship-building in 1636. Hardly anything remains to be said on the subject of the early voyages of Japanese to foreign countries. Mr. E. M. Satow's *Notes on the Intercourse between Japan and Siam in the 17th century*, and other valuable information published on that subject, go to show that the Japanese of the period ending the 15th and commencing the 16th centuries were possessed of a remarkable spirit of adventure, which led them to undertake voyages to distant countries for purposes of trade and war. I have been unable to ascertain what sort of ships were used on these trading expeditions, but it is most probable that the advent of foreigners caused the Japanese to build larger vessels after the model of Portuguese or Dutch ships. This idea is somewhat supported by an illustration which I have found in a Japanese book, and purporting to be a copy of a picture in a temple at Asama in Suruga, representing the ship in which Yamada Jinzaemon made the voyage to Siam. This votive offering of Yamada was burnt in 1788 ; but copies of it exist in other places.

Will Adams came to Japan in 1600 and built two ships for Iyeyasu,—his patron,—one of 80 and the other of 120 tons. In the latter vessel Adams himself made the voyage from Ōsaka to Yedo ; and the vessel subsequently took a Governor of Manila, who had been shipwrecked on the coast of Japan, to Acapulco, and finally was retained

by the Spaniards in the Philippines, they sending back a larger vessel to Iyeyasu in return. Though there is no record accessible to quotation for facts, it is certain that other ships had been built on the foreign model, and also that the enterprising and active Japanese were then employing these vessels in filibustering raids on the neighboring coasts of China and elsewhere. Iyemitsu restricted foreign commerce to Nagasaki and Hirado, and the more effectually to keep his own people at home, ordered the destruction of all foreign built ships, or ships on their lines or with their rig, and allowed nothing but the coasting junk to be constructed, on the model which is still in vogue. What the exact terms of the edict of 1636 were, history does not say ; but it appears from the *Bummei Tōzen shi*, History of Civilization, that all ships were reduced by one-third of their size, so as to make them unfit to undertake long voyages. This edict closes the first period of the development of Japanese maritime enterprise. The continuation of this restriction for over 200 years was full of evil consequences for Japan. Her marine was reduced to a mere shadow, and until the advent of foreigners to Japan in 1854, nothing was done to remove this restraint on the growth of the marine of Japan. She has obstinately adhered to an obsolete and useless model. The single square sail of the native junk is virtually only of service in a fair wind ; consequently at least three-fourths of the vessel's effectiveness is impaired, for it is impossible to manœuvre or handle her except under limited conditions ; under others the vessel is virtually as unmanageable as a floating log. Since the restoration, however, the Government has done much to promote the growth of the native mercantile marine, and the most important step in this direction is perhaps the notification lately issued prohibiting, after this year, the building of junks of a capacity of more than 600 koku.

The following figures will show what decrease had taken place in the number of Japanese junks up to 1879 :

YEAR OF MEIJI.		UNDER 500 KOKU.	OVER 500 KOKU.
6	(1873)	21.156	1.536
7	74	21.147	1.526
8	75	19.208	1.476
9	76	18.420	1.490

YEAR OF MEIJI.		UNDER 500 KOKU.	OVER 500 KOKU.
10	77	17.387	1.369
11	78	17.614	1.521
12	79	17.755	1.530

This gradual decrease in number from the 6th year of Meiji was owing to the building of so many new vessels in foreign style, as seen in the table below. The explanation of the increase from the 10th year (1877) is that the demand for means of transportation was, at the time of the Satsuma rebellion, greatly increased—a fact which obliged people to build junks to meet the requirements of the time. In the 9th annual report of the General Post Office I find the following figures, showing the steady increase of vessels of foreign build :—

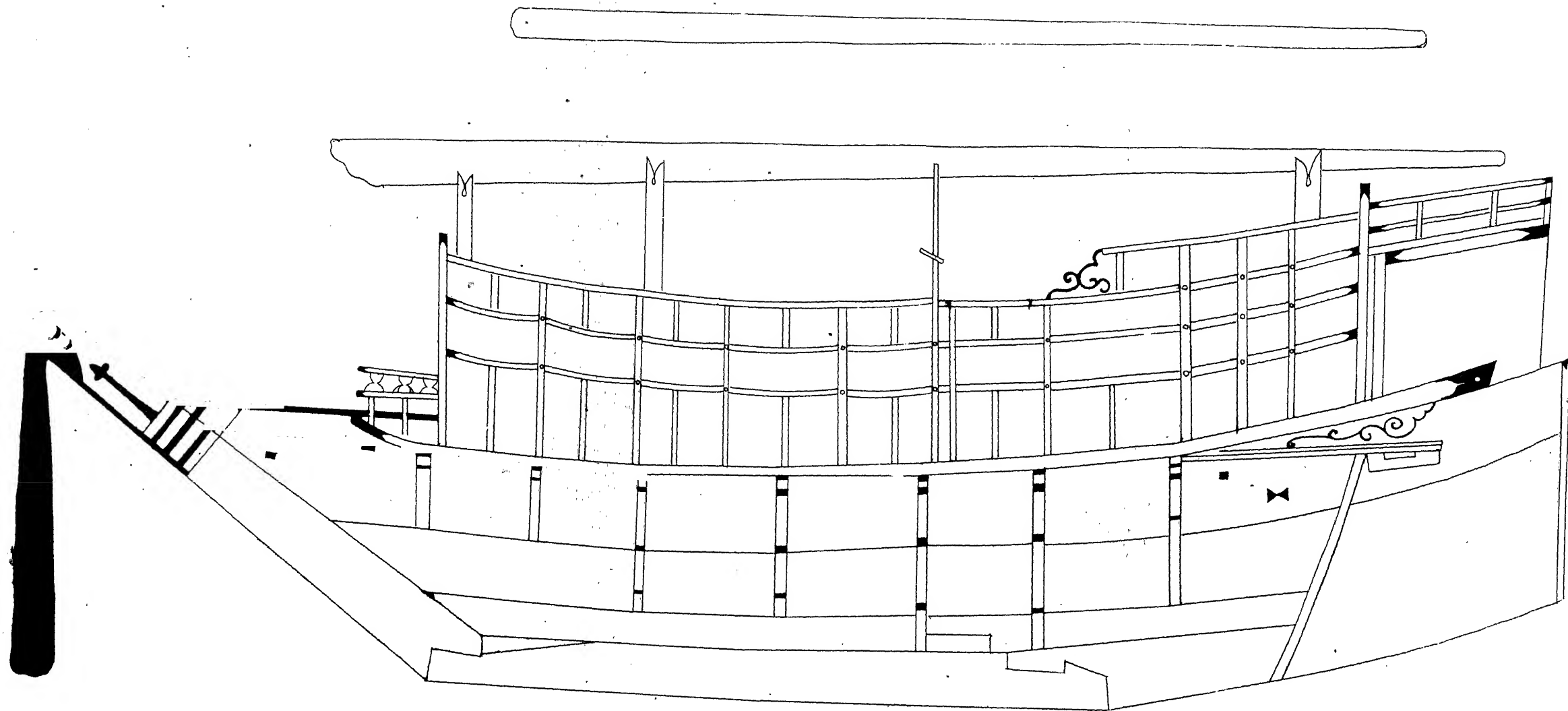
YEARS.	LESS THAN 100 TONS.	LESS THAN 500 TONS.	LESS THAN 1,000 TONS.	OVER 1,000 TONS.	TOTAL.
1870	22	28	10	3	63
71	41	34	11	3	89
72	51	37	12	4	104
73	55	39	12	4	110
74	68	39	21	6	134
75	81	42	22	10	155
76	93	44	22	12	171
77	105	44	23	16	188
78	112	40	20	13	185
79	133	44	20	13	210

SAILING VESSELS.

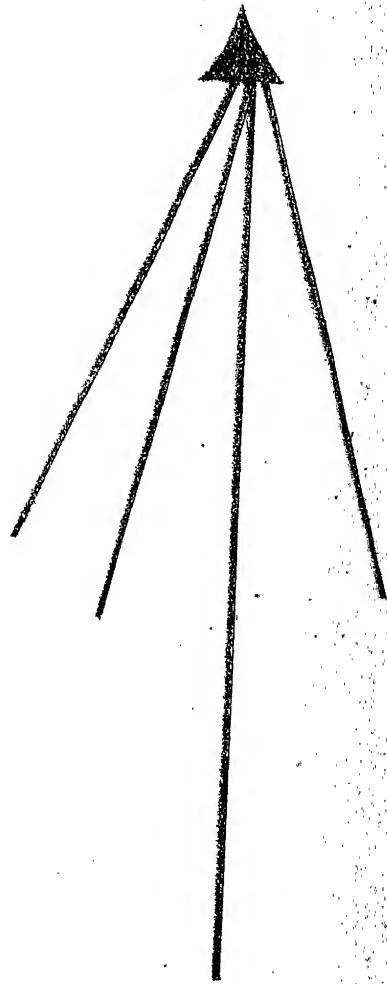
70	1	18	—	—	19
71	2	28	—	—	30
72	5	32	—	—	37
73	7	32	—	—	39
74	8	34	—	—	42
75	14	32	—	1	47
76	24	38	—	2	64
77	36	46	2	3	87
78	67	71	2	1	141
79	141	97	3	1	242

Sekibune or Guardship.

關
船



火
棒





Fire Arrows.

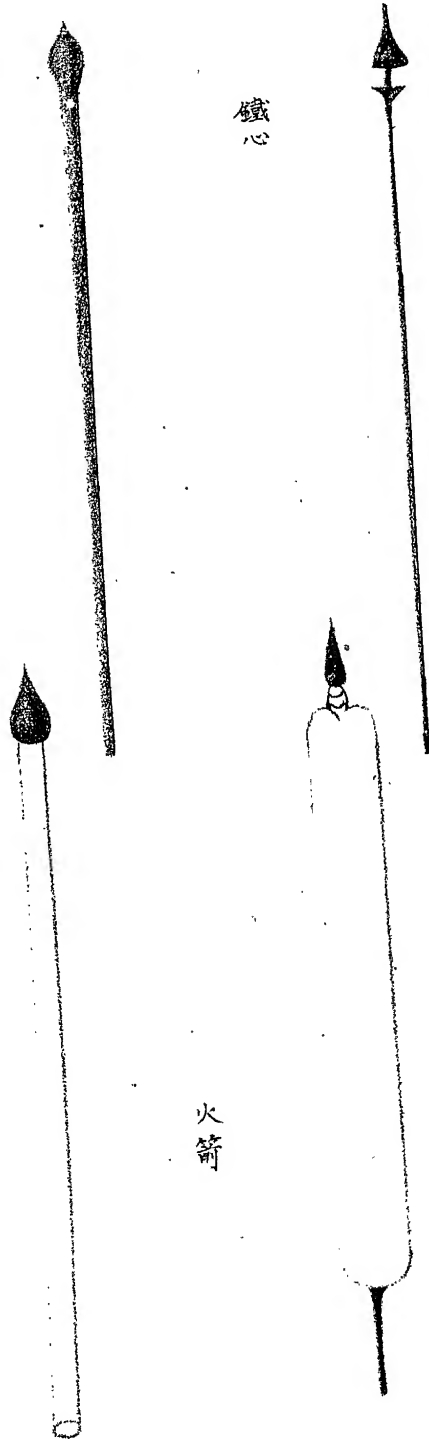
鐵
心

鐵
心

弓ヲ以テ射ルナリ

火
箭

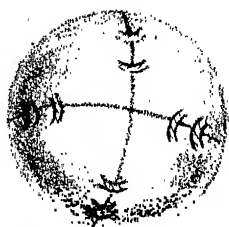
火
箭



Fire Bombs.

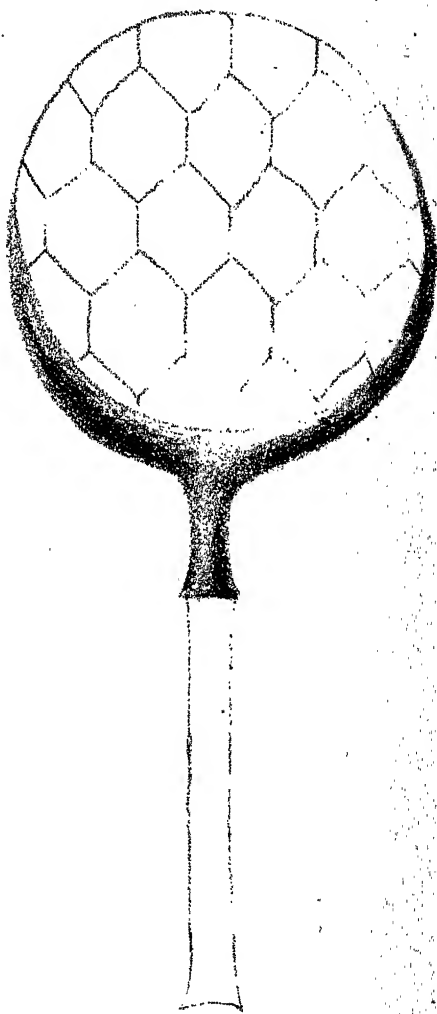
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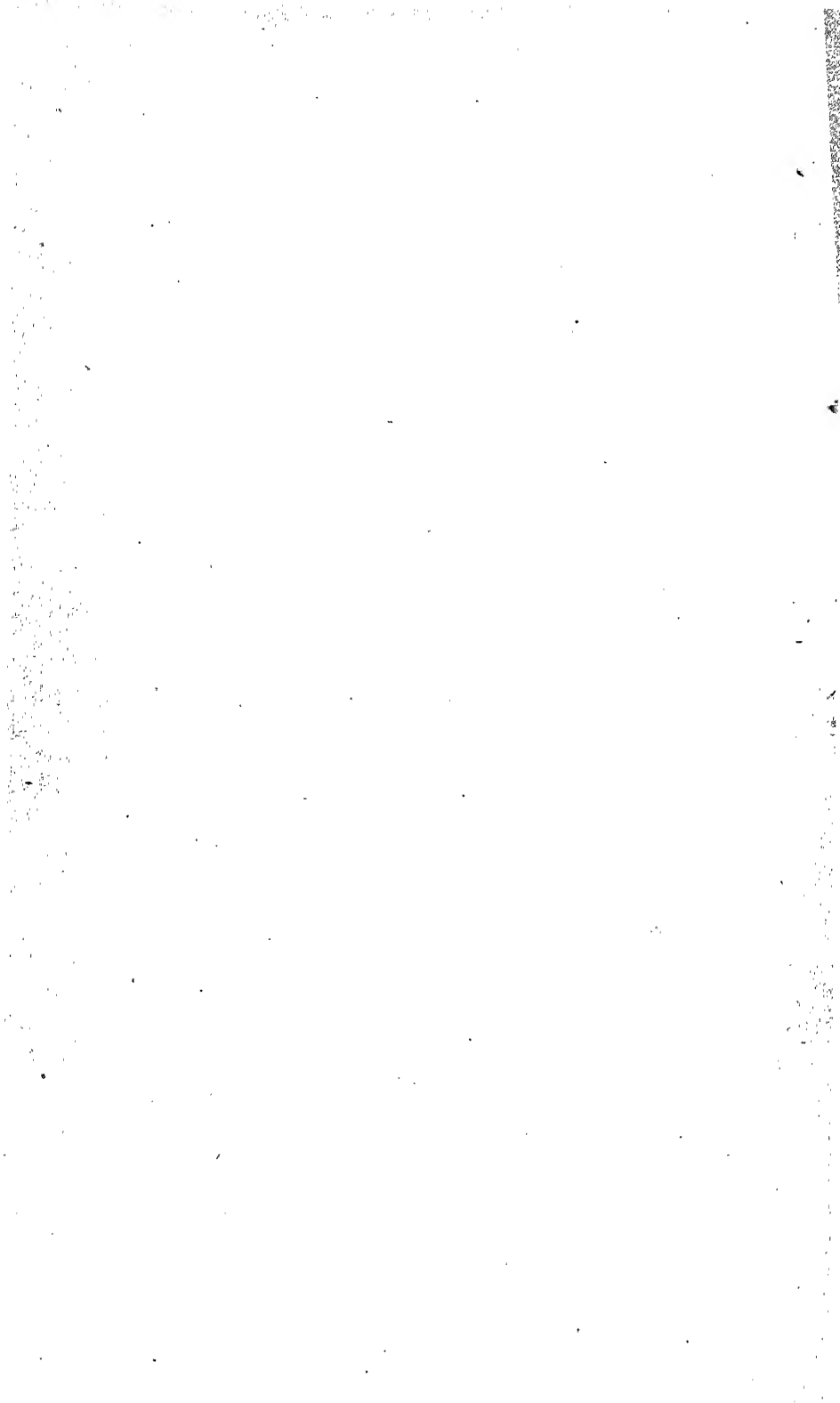
炮
烙



Wire Net used for Throwing Bombs.

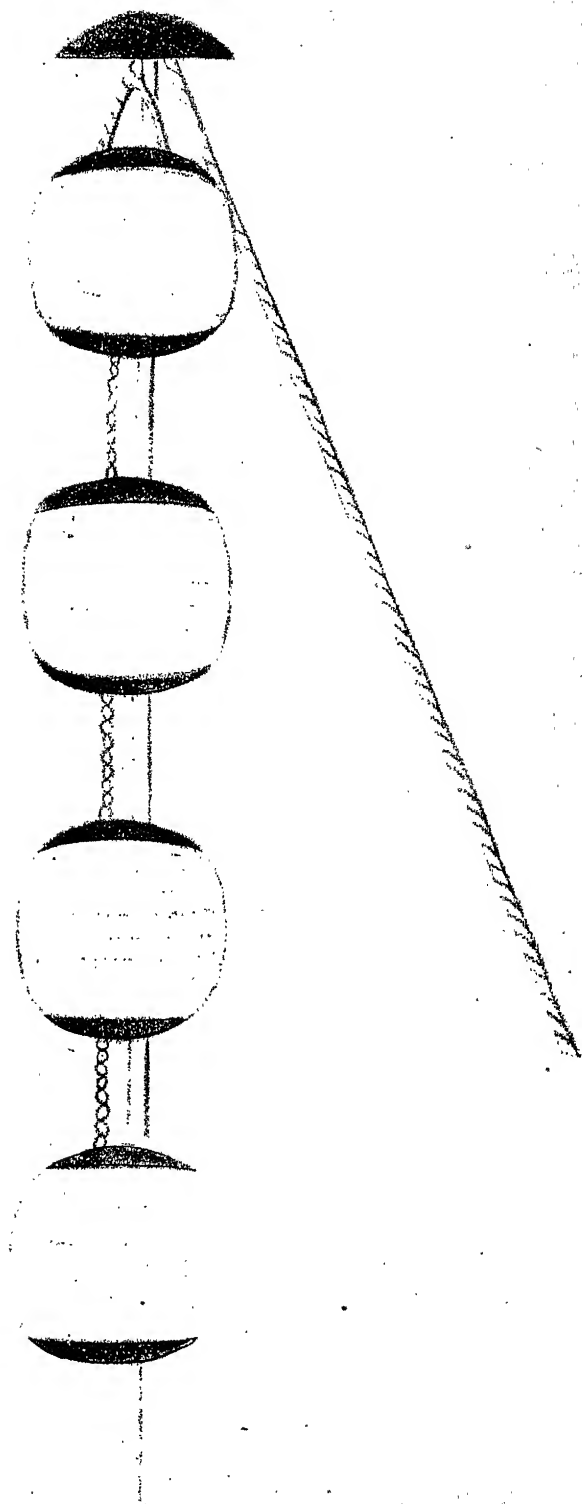
炮
烙
投

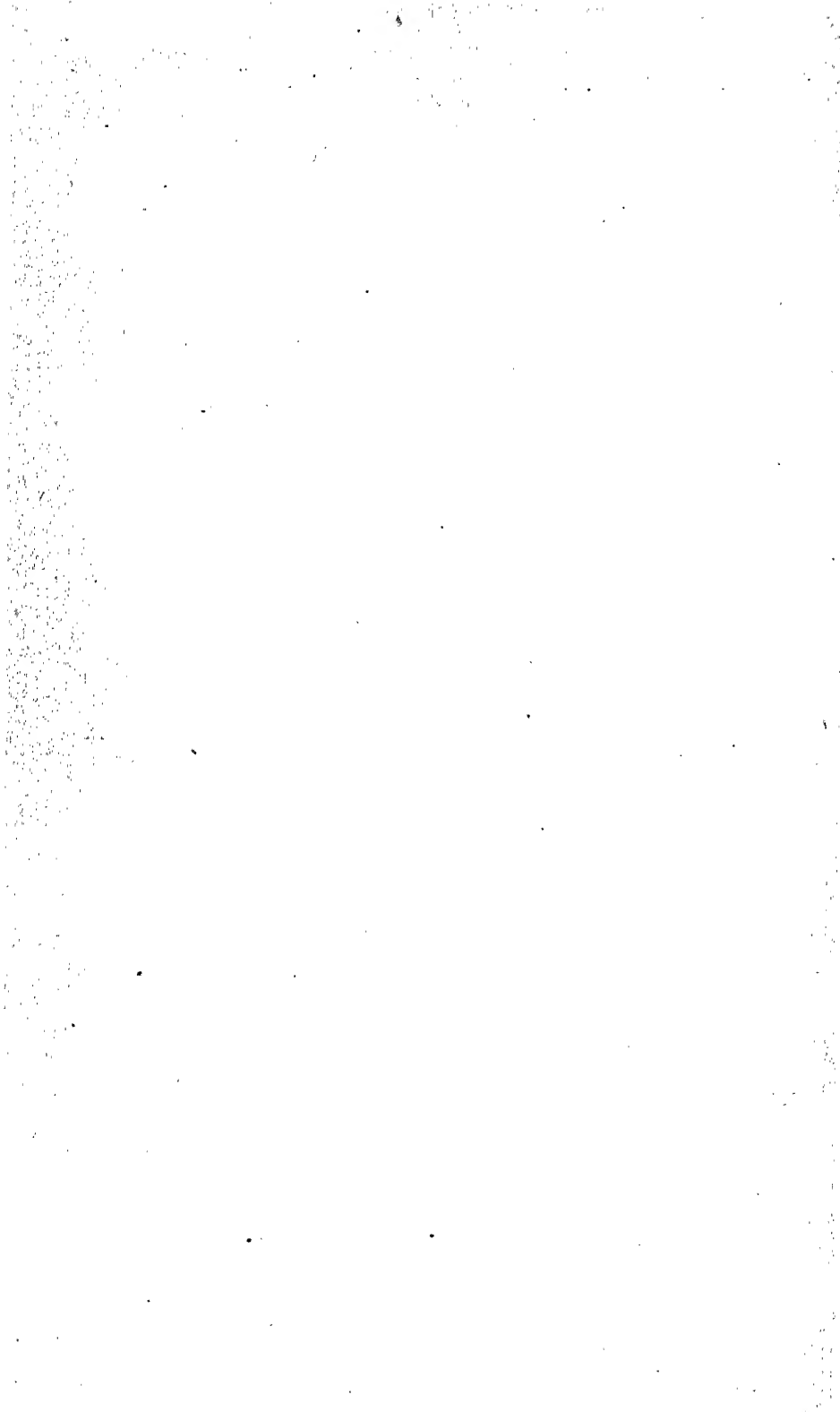




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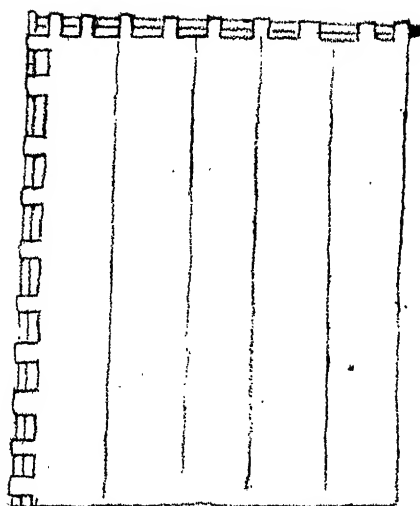
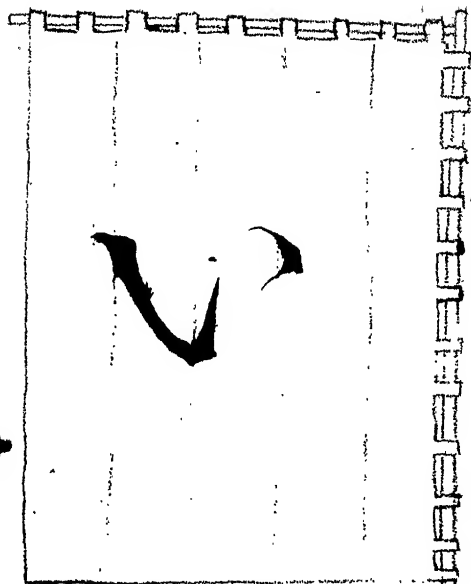
四印灯燈





Flags for making Signals.

旗
幟





子

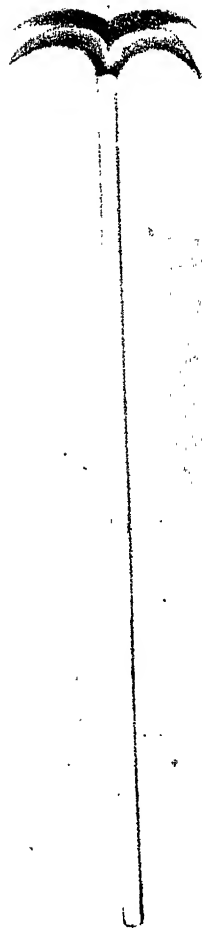
Kusari-Kagi (Grappling Chain).

鎖
鍵



Grappling Hook.

鍵

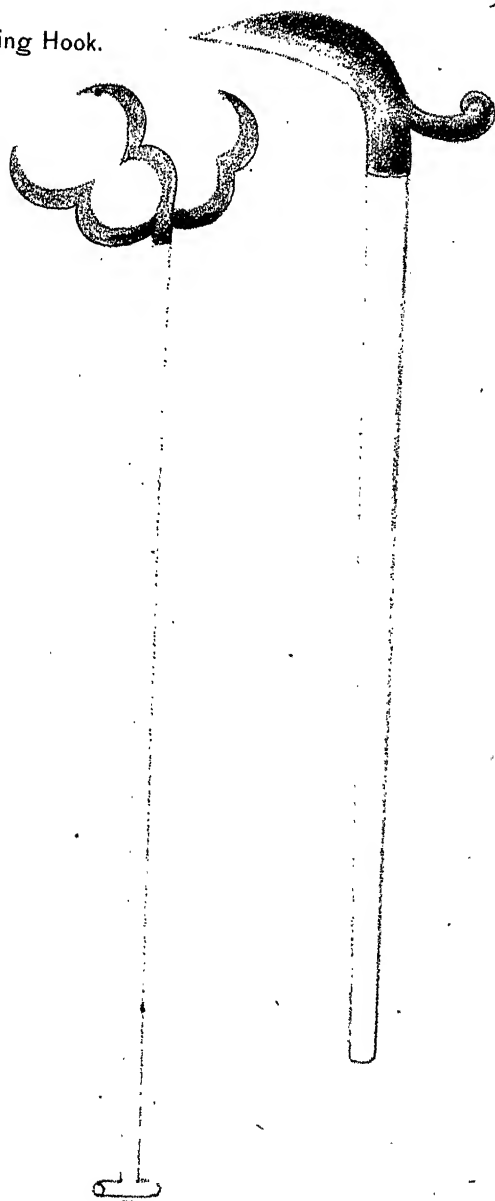




蜘蛛
手

鐮

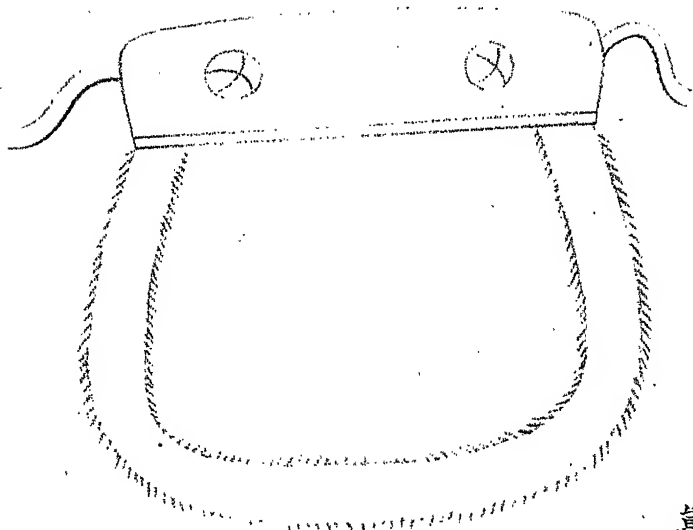
Spider Hand-grappling Hook.





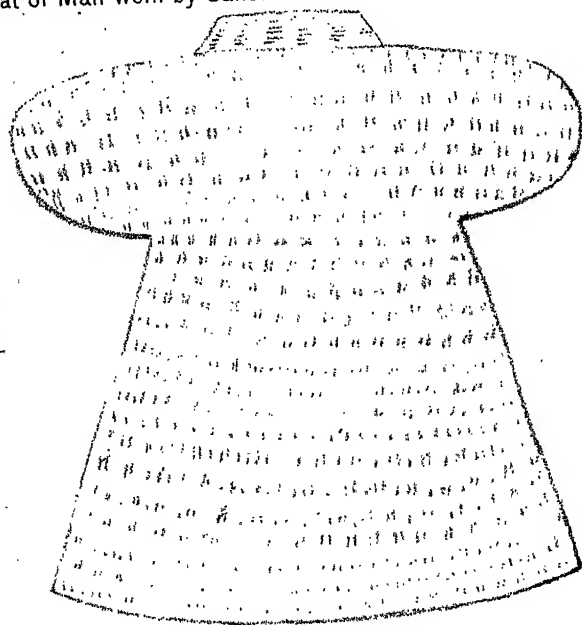
浮馬杓

Floating Apparatus.



Coat of Mail worn by Sailors and Armed men.

意口



着
込



艦船市列之圖

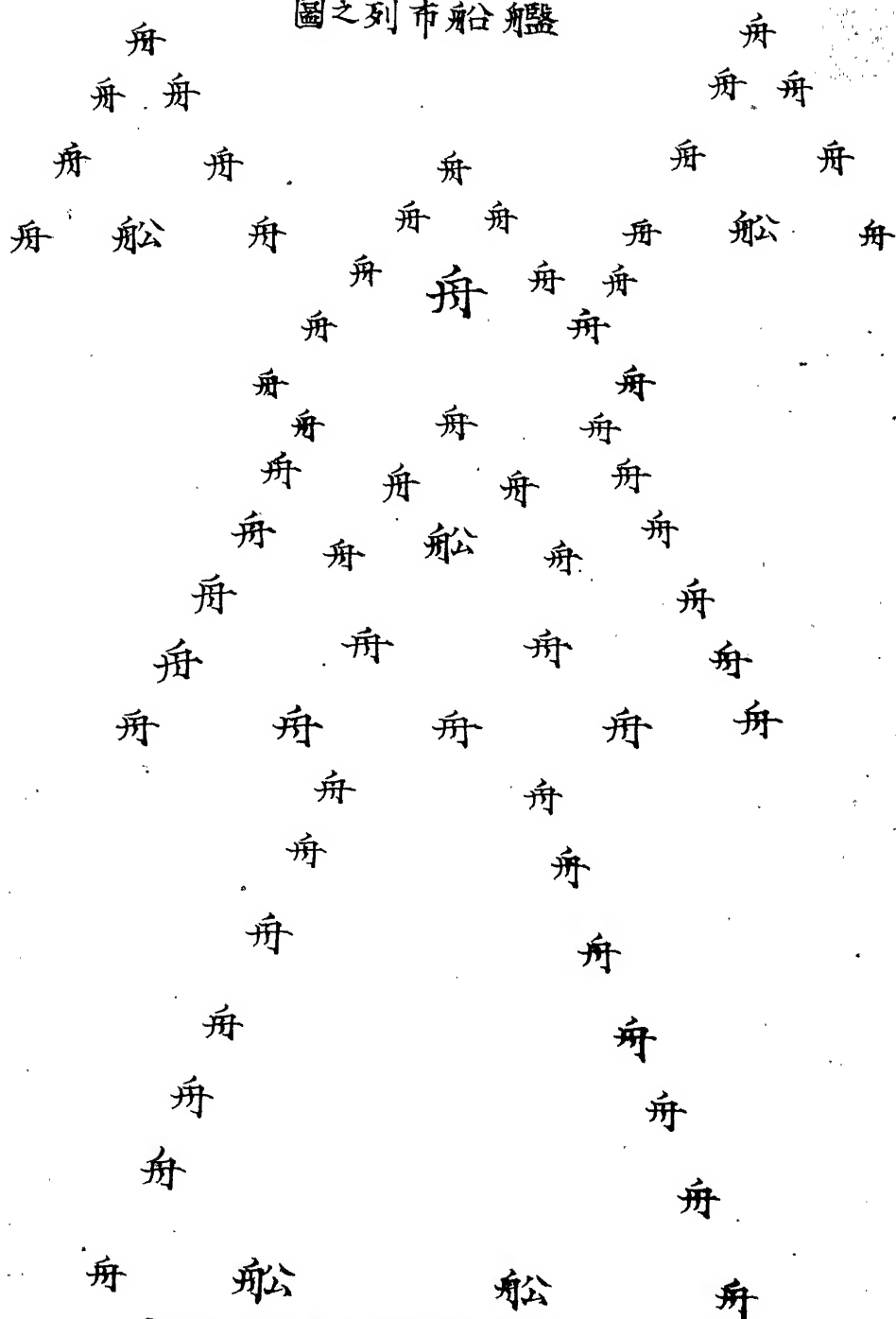
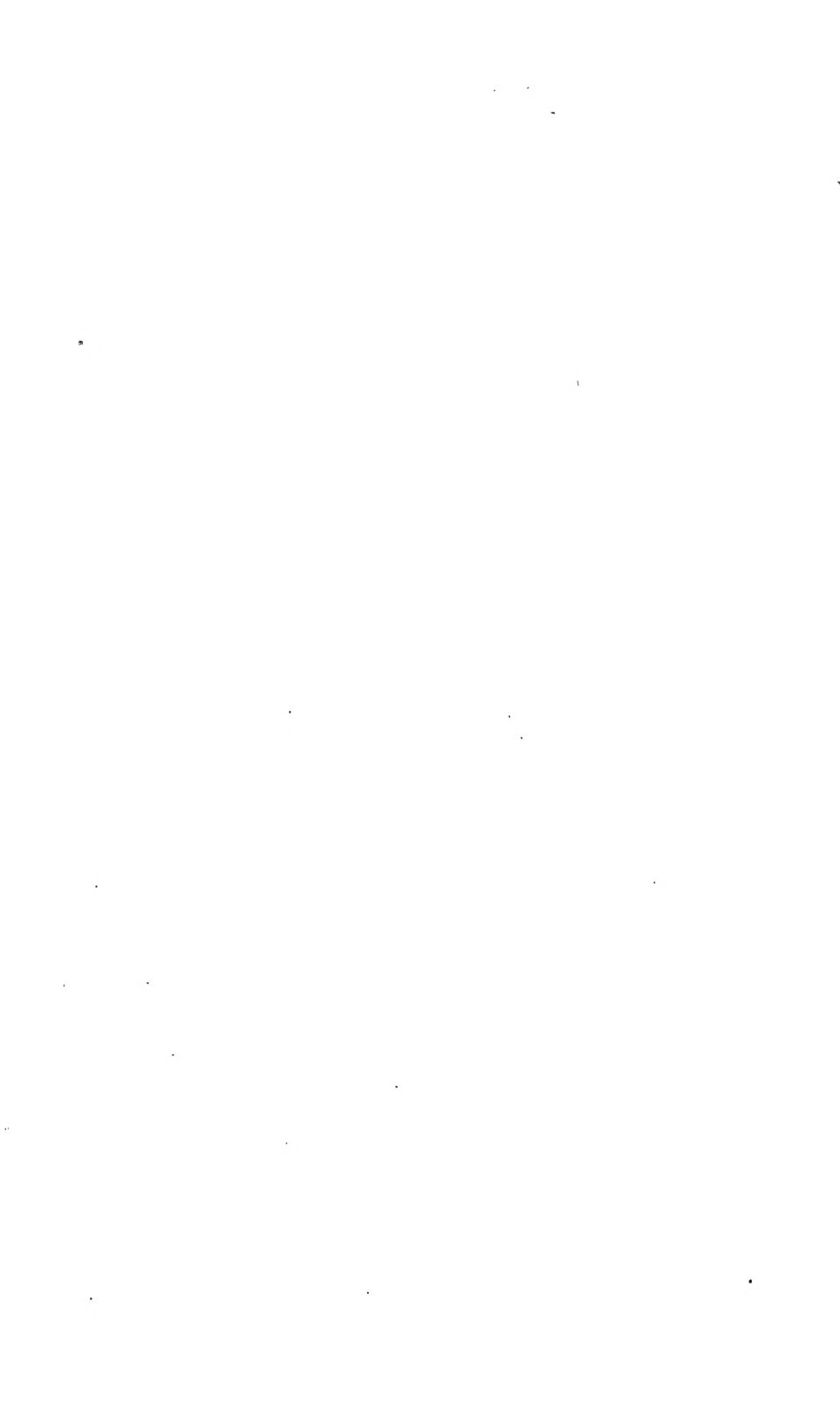
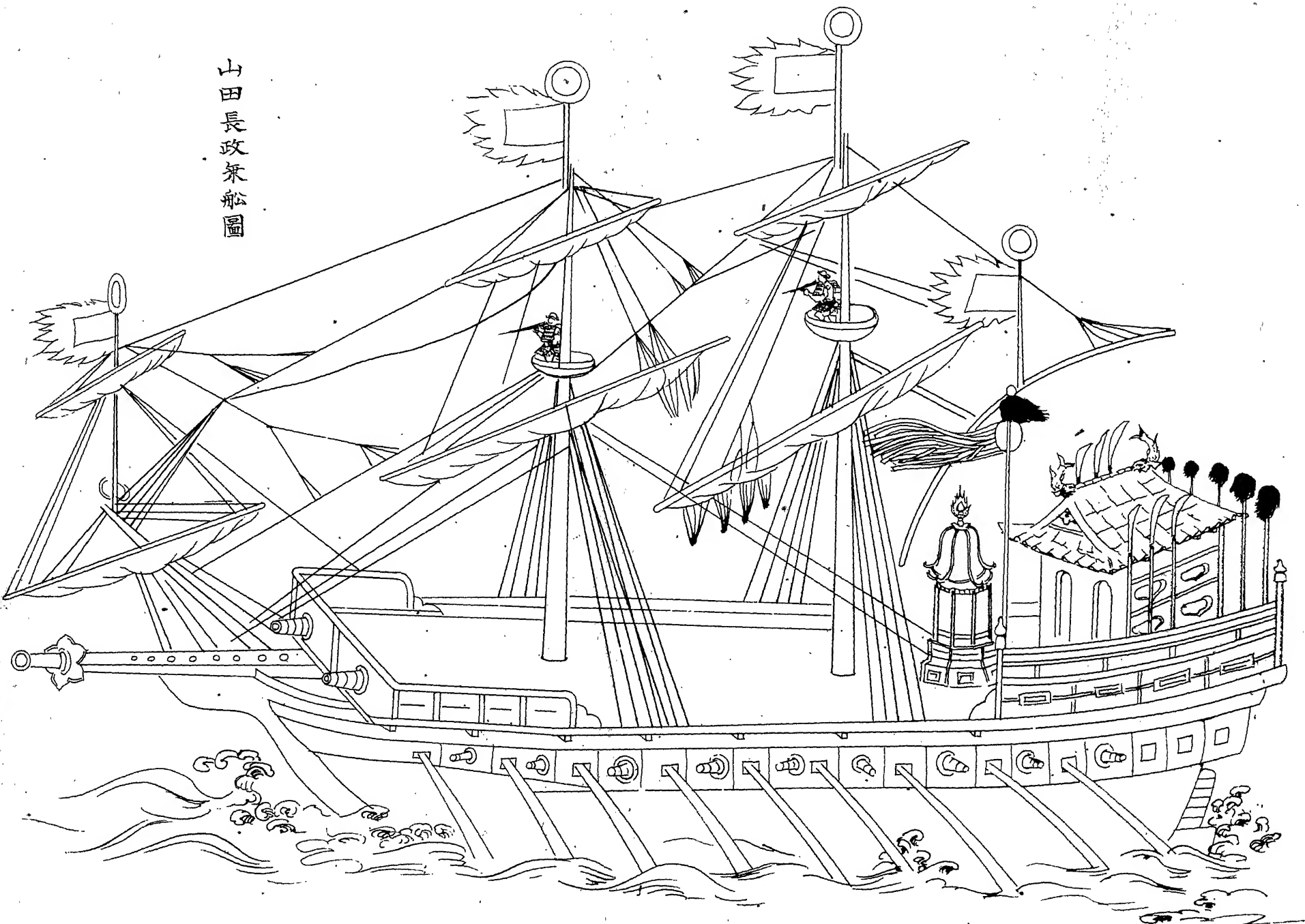


Diagram Showing the Distribution of a Japanese Fleet.



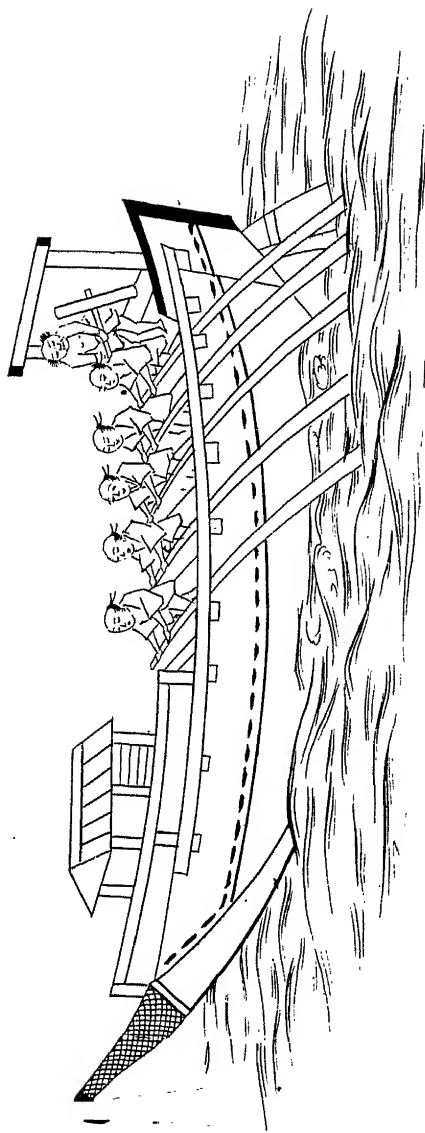
Ship in which Yamada Jinzaemon (Nagamasa) is Related to have made
the Voyage to Siam (beginning of 17th century).

山田長政衆船圖



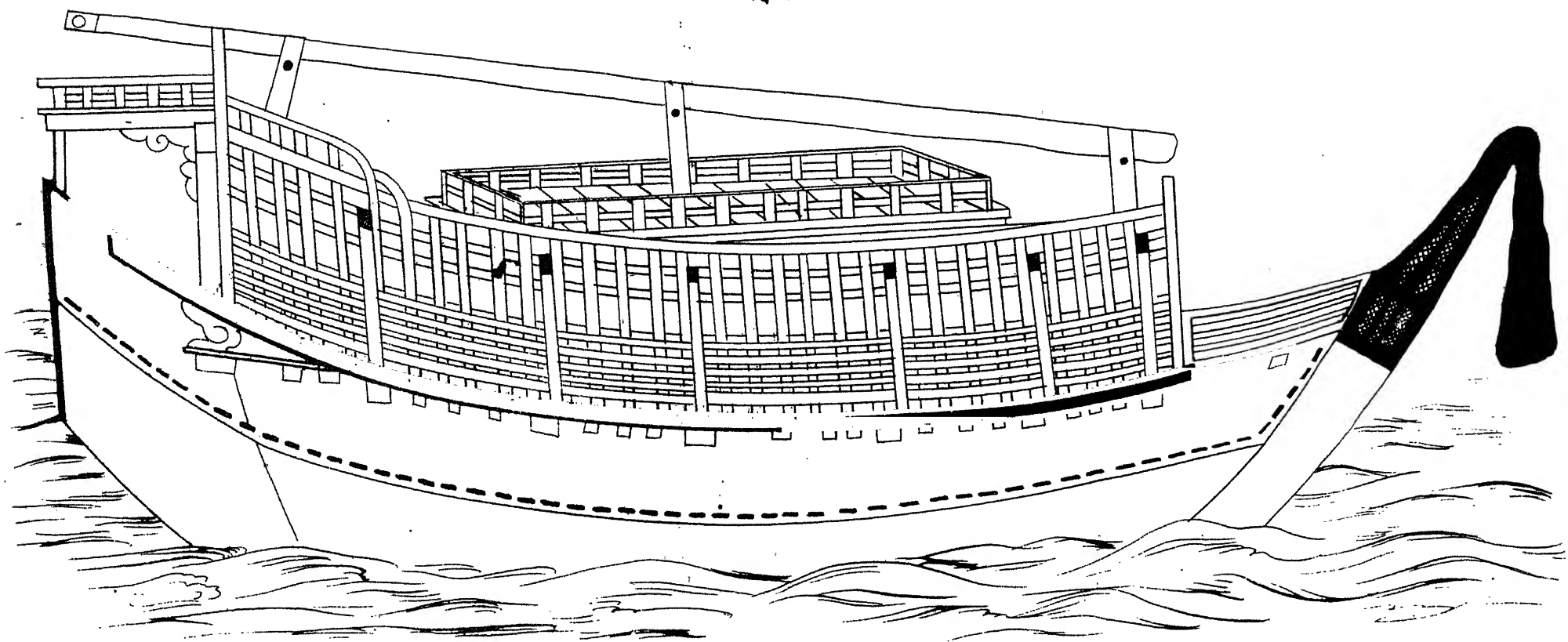
五子船

1



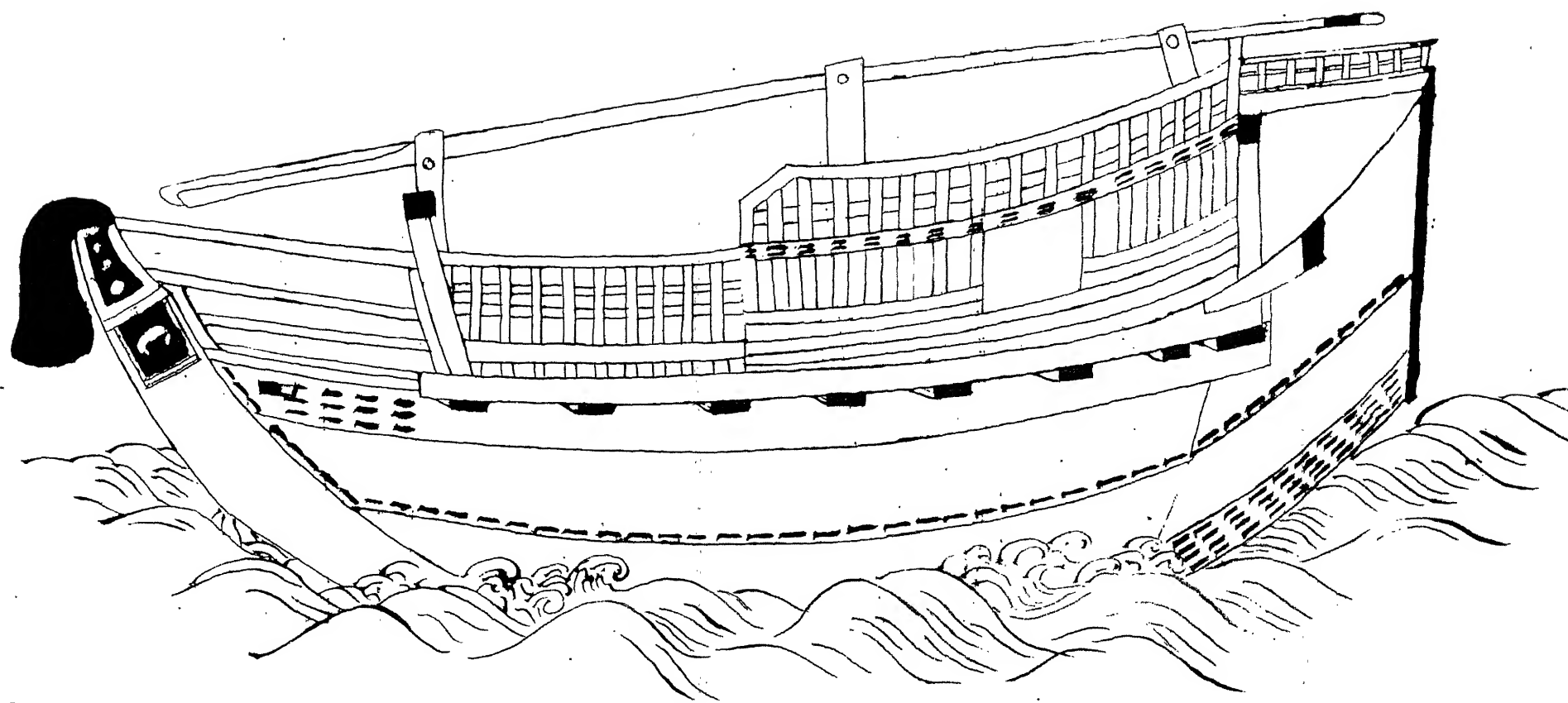
八十挺立關船

2



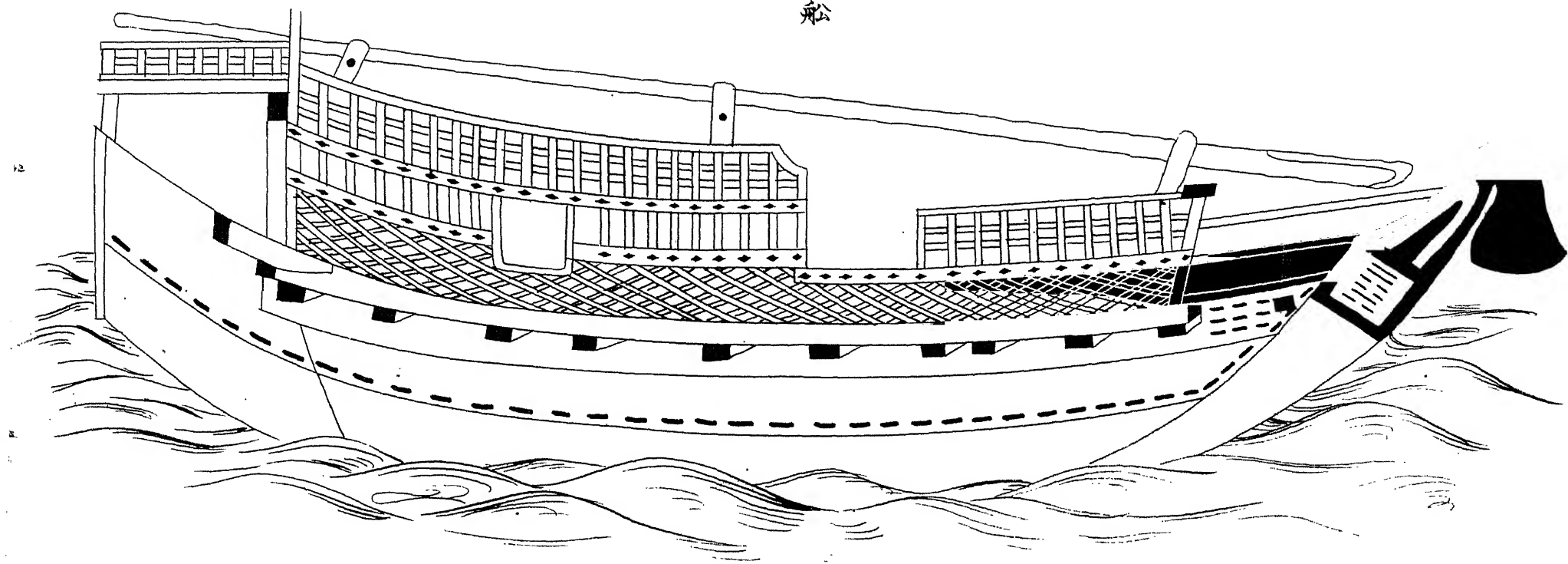
3

千石舟

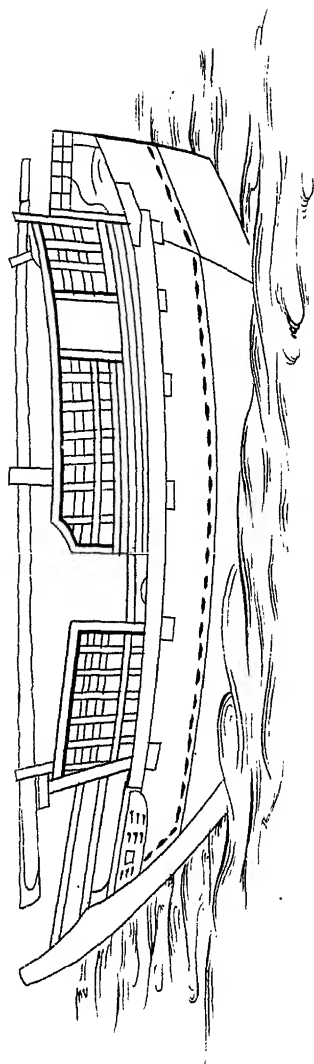


4

檣垣船



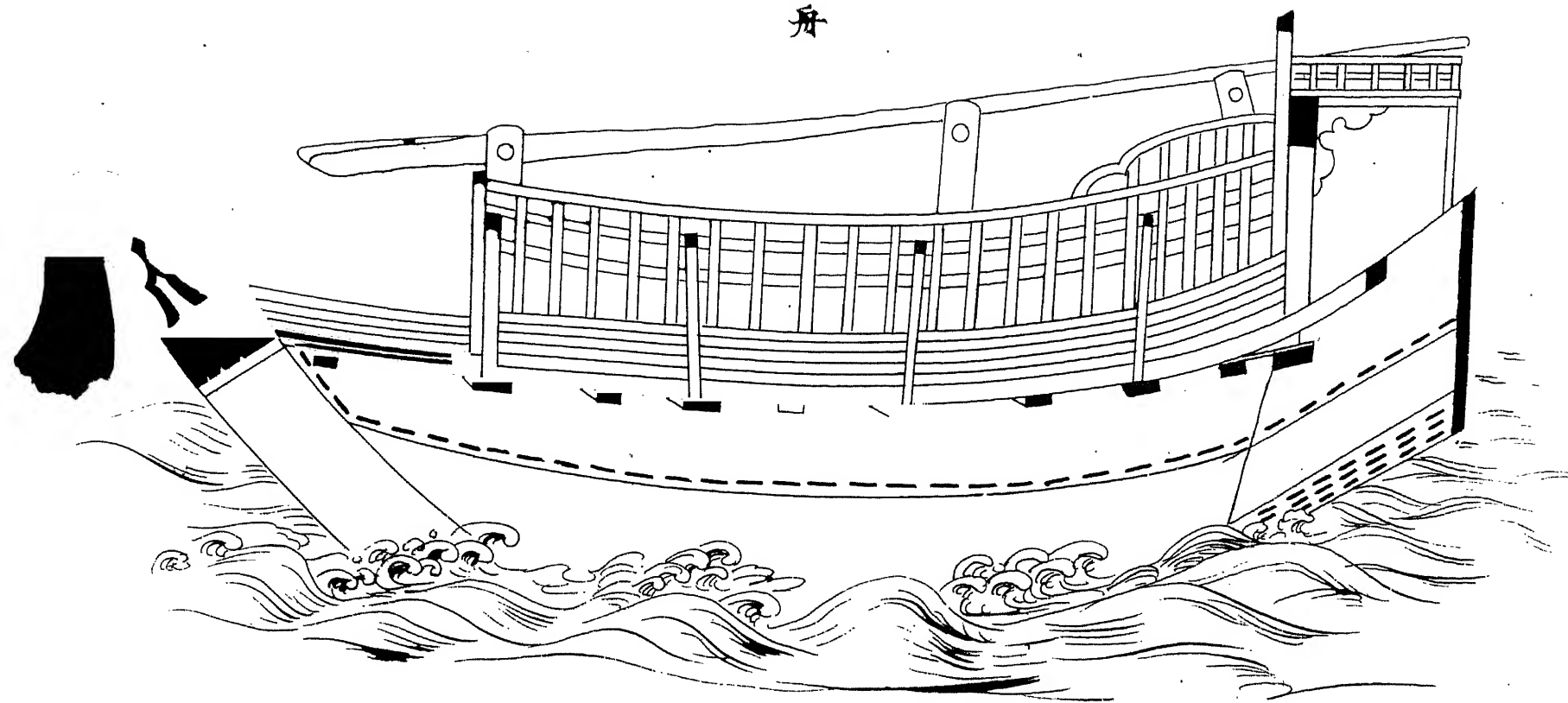
5. 船塢



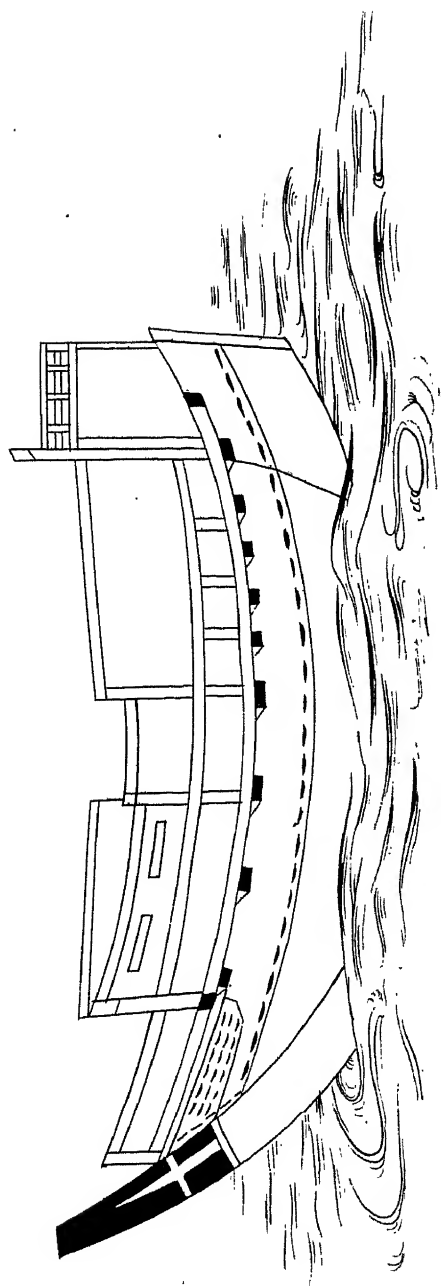


6

似
關
舟



7 小倉渡海舟



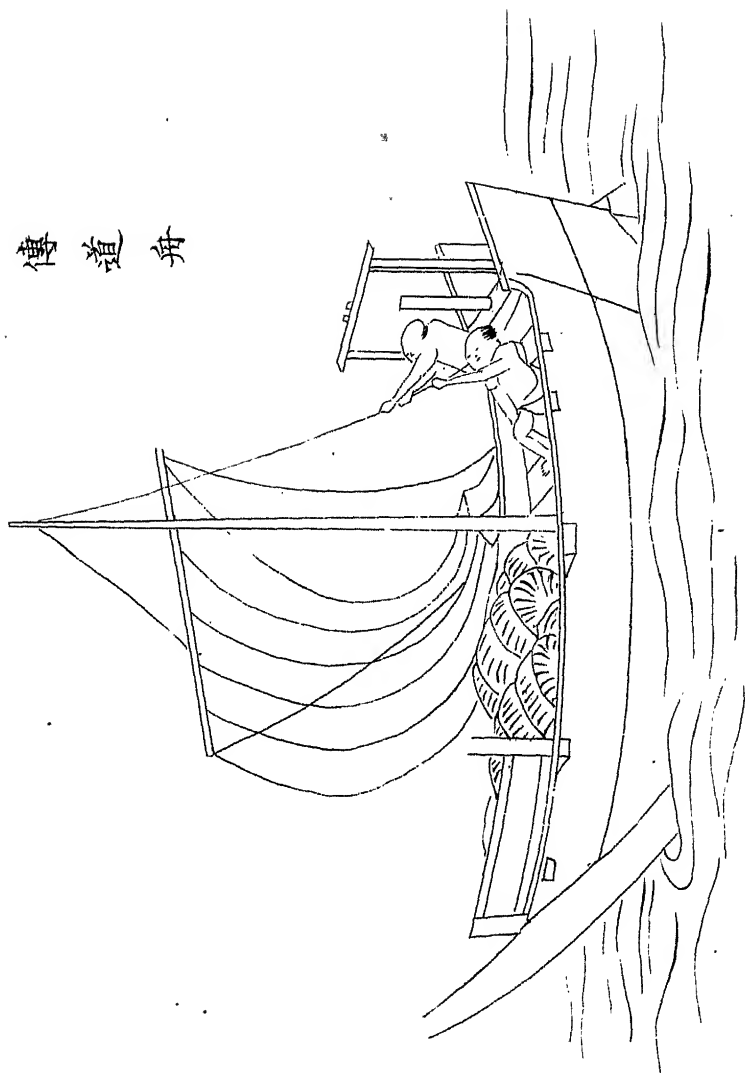


8 兵庫渡海舟



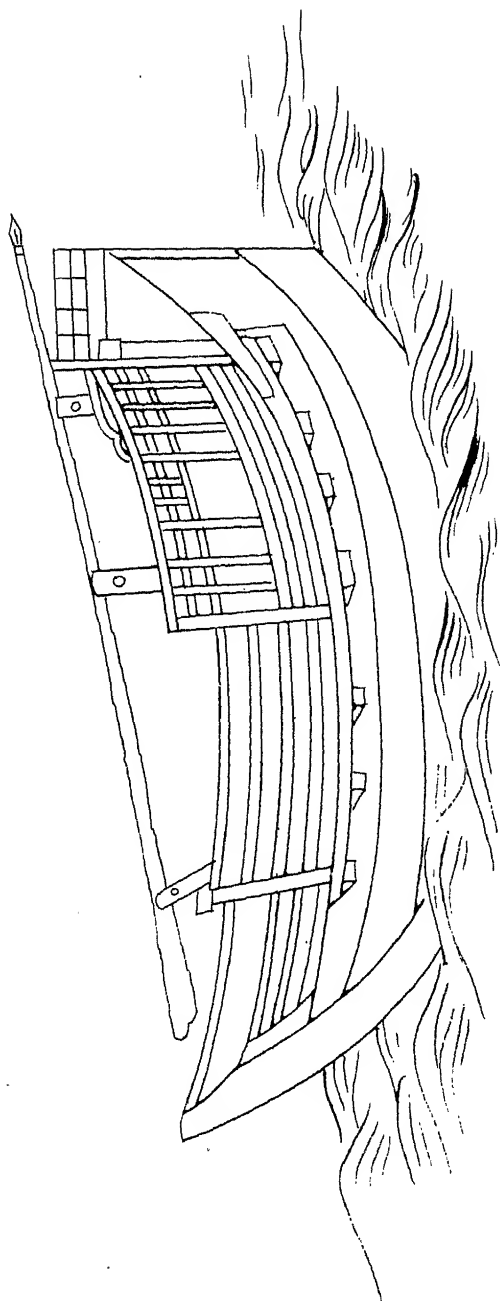
傳道舟

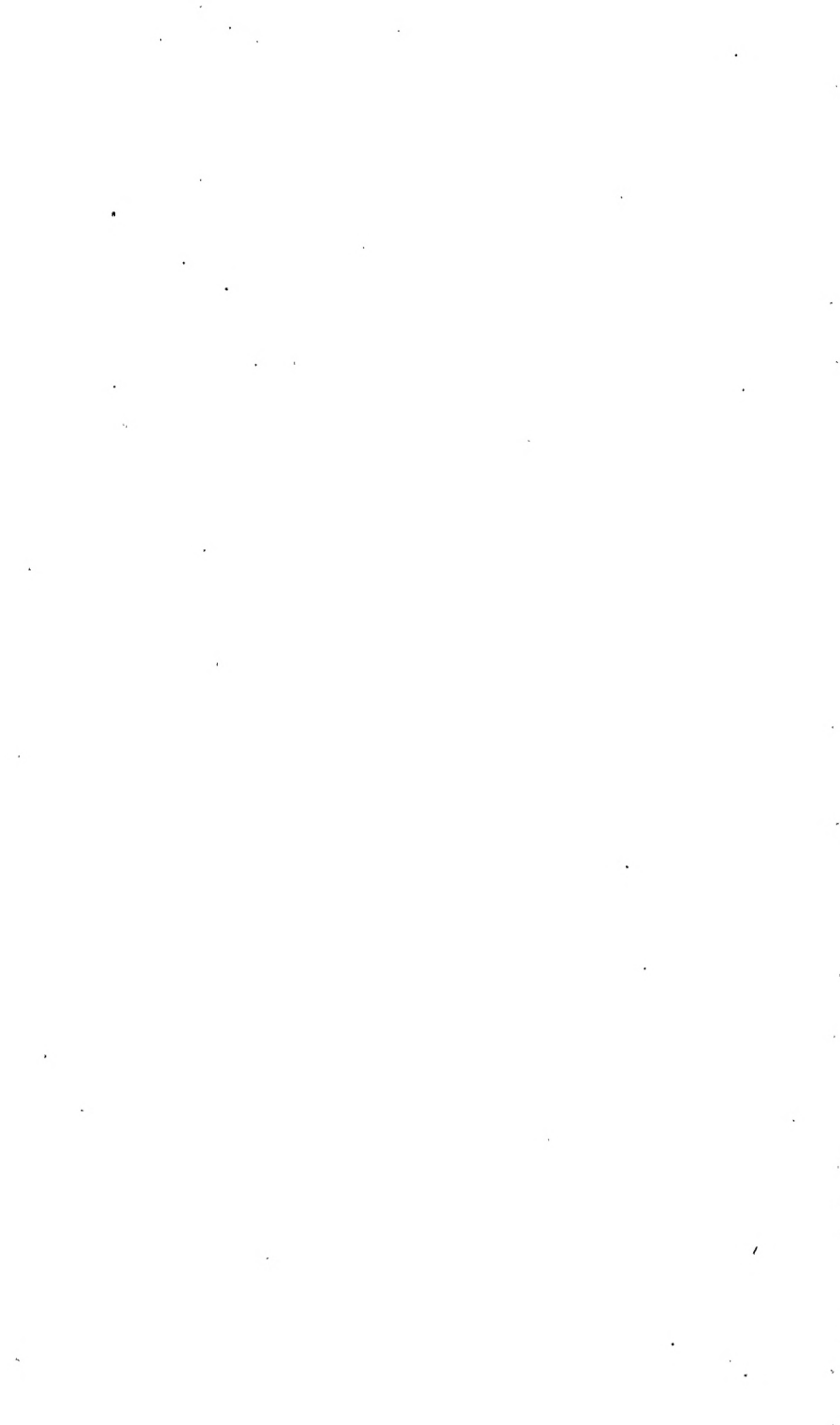
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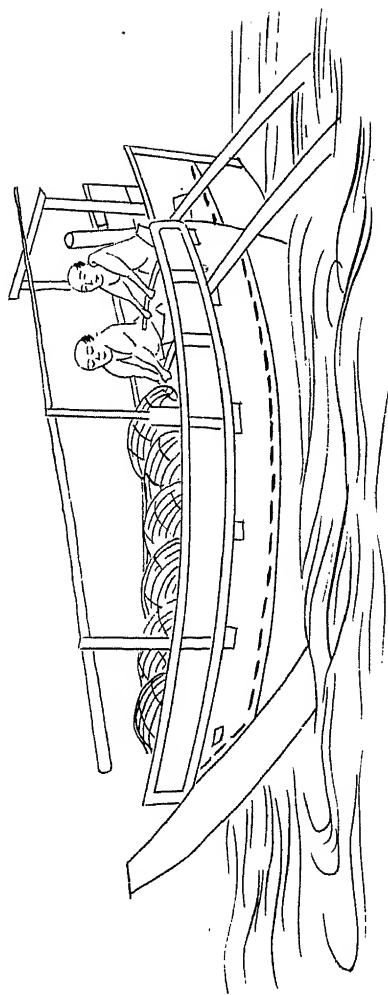


10 ドングリ舟



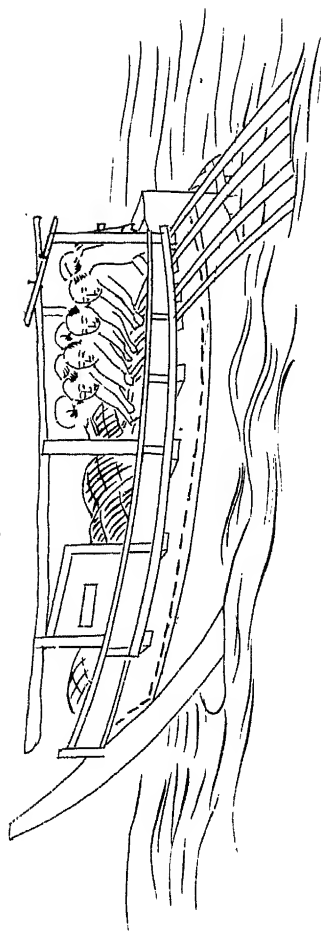


磯場舟





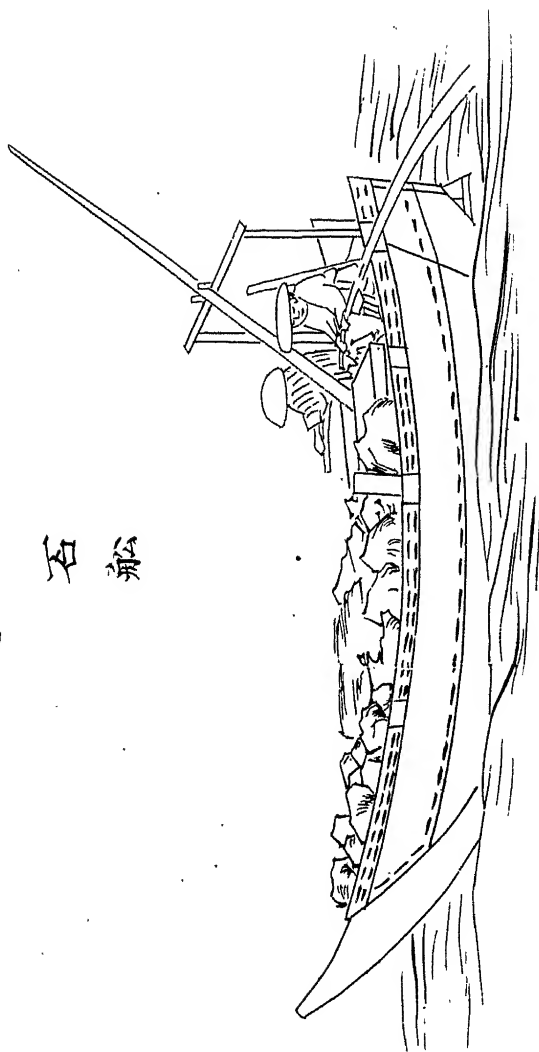
飛脚舟

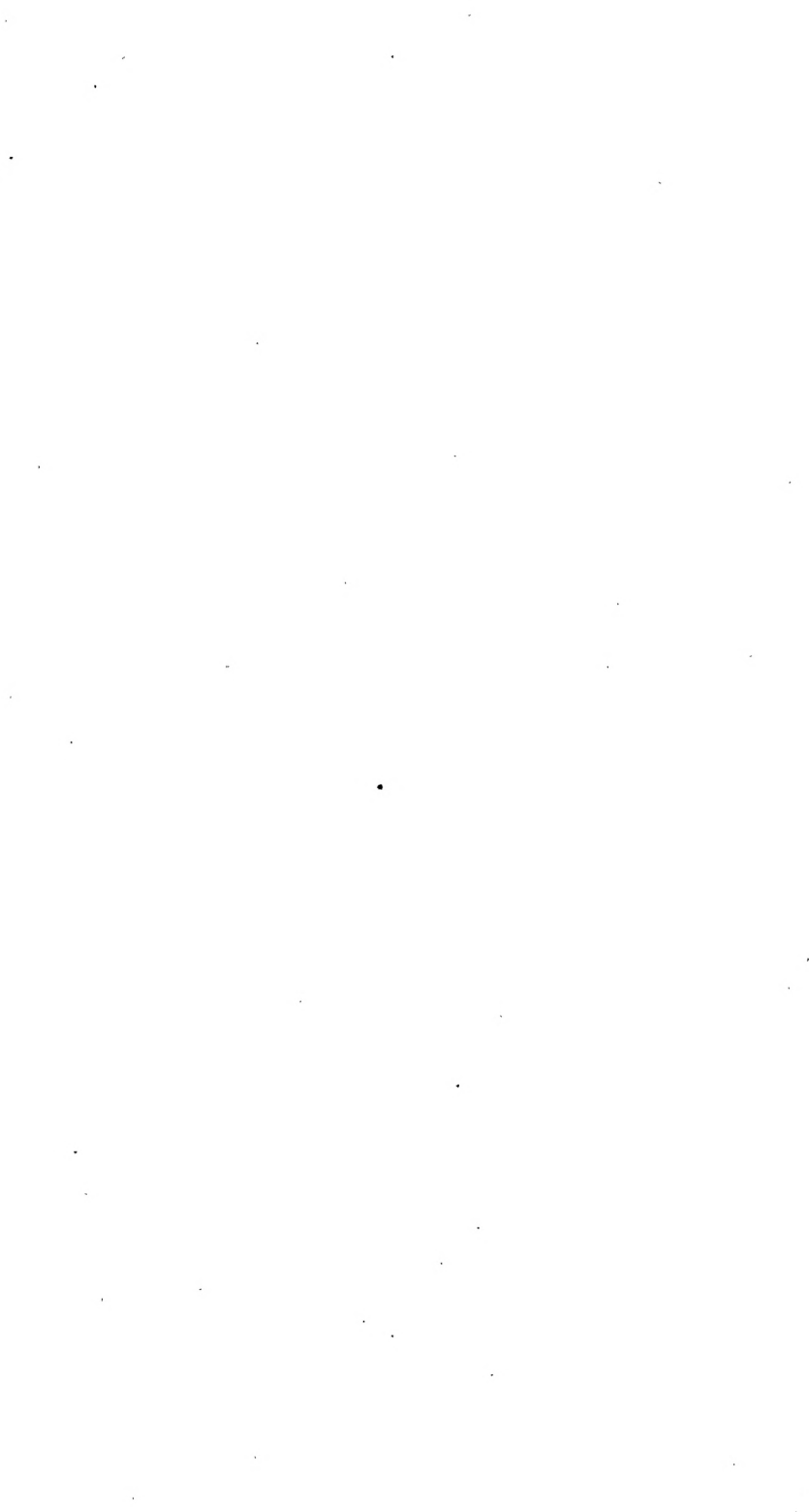




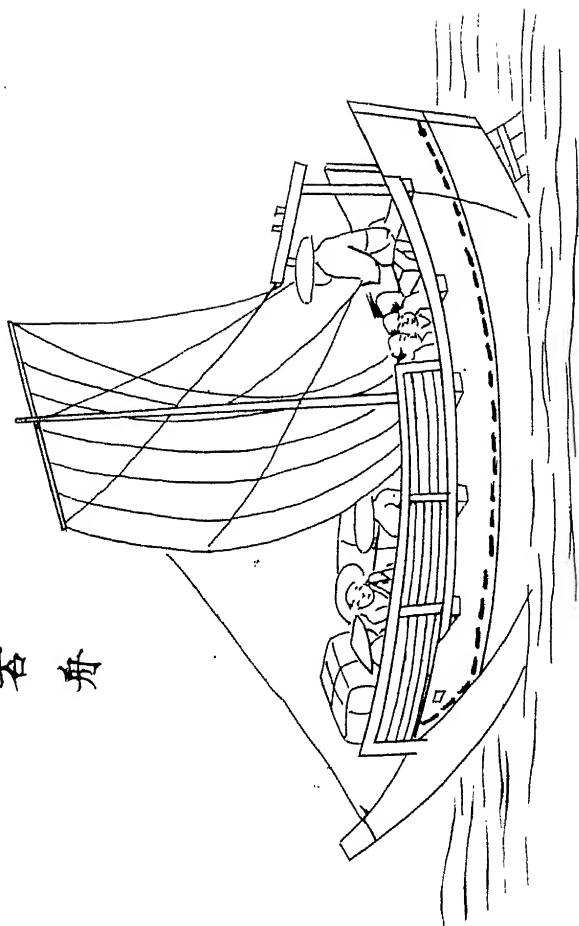
石 船

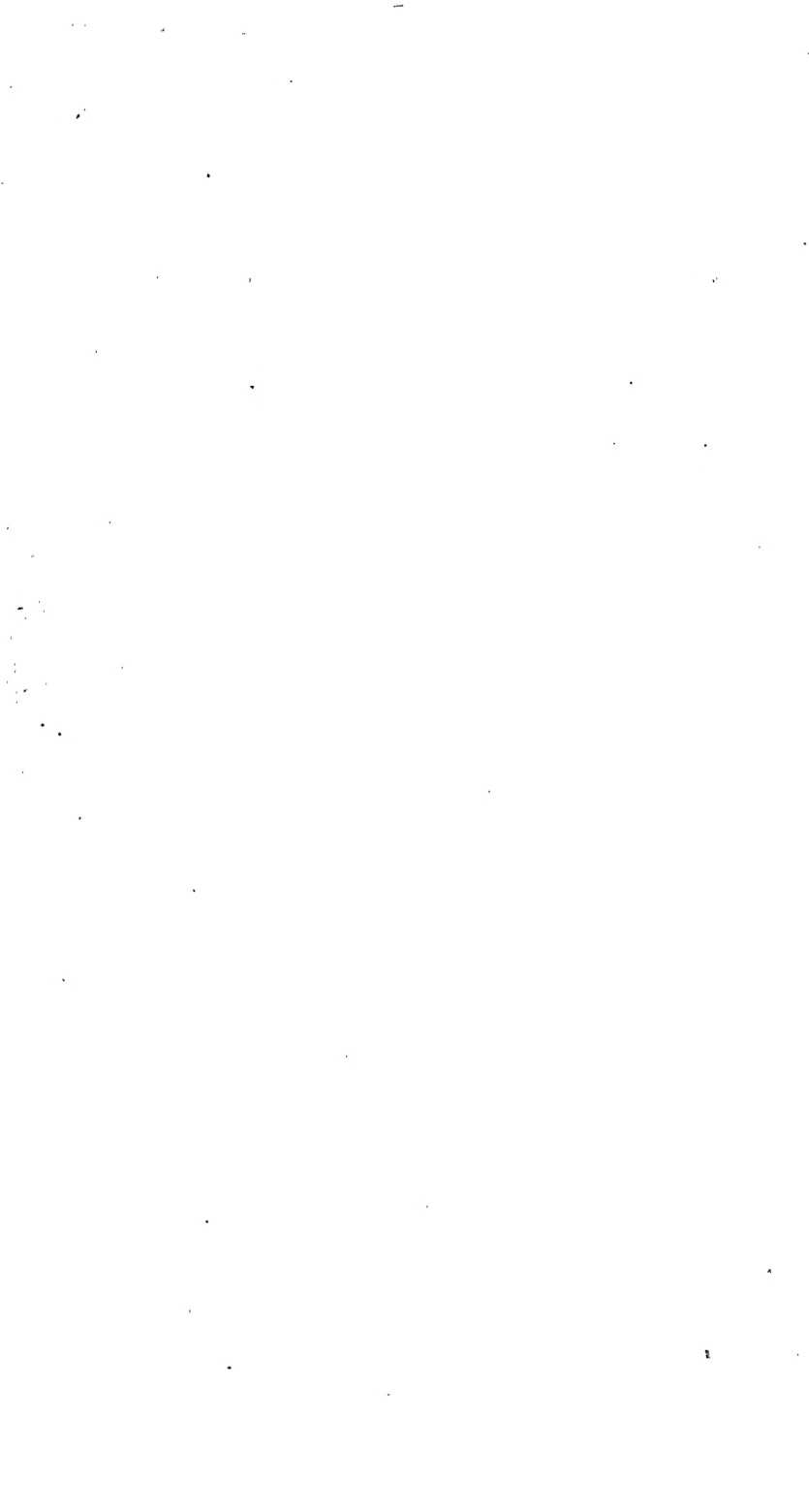
13





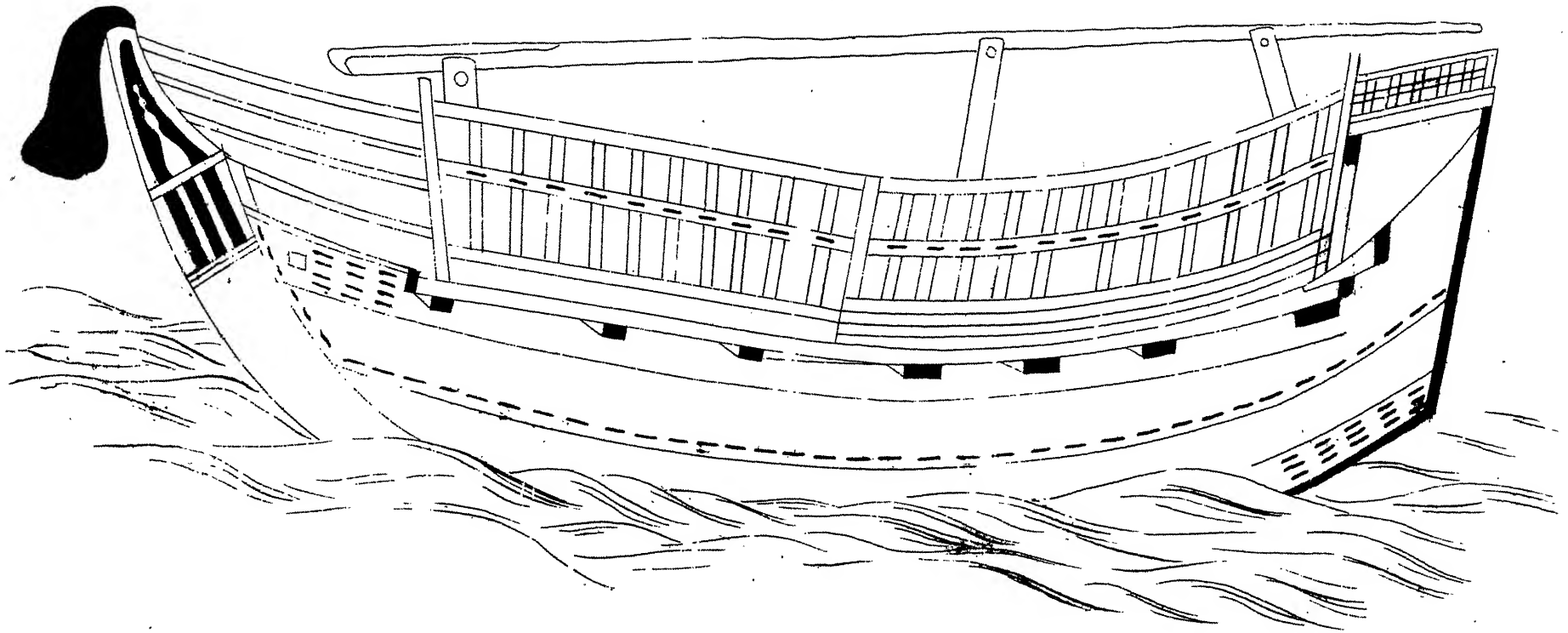
明石舟





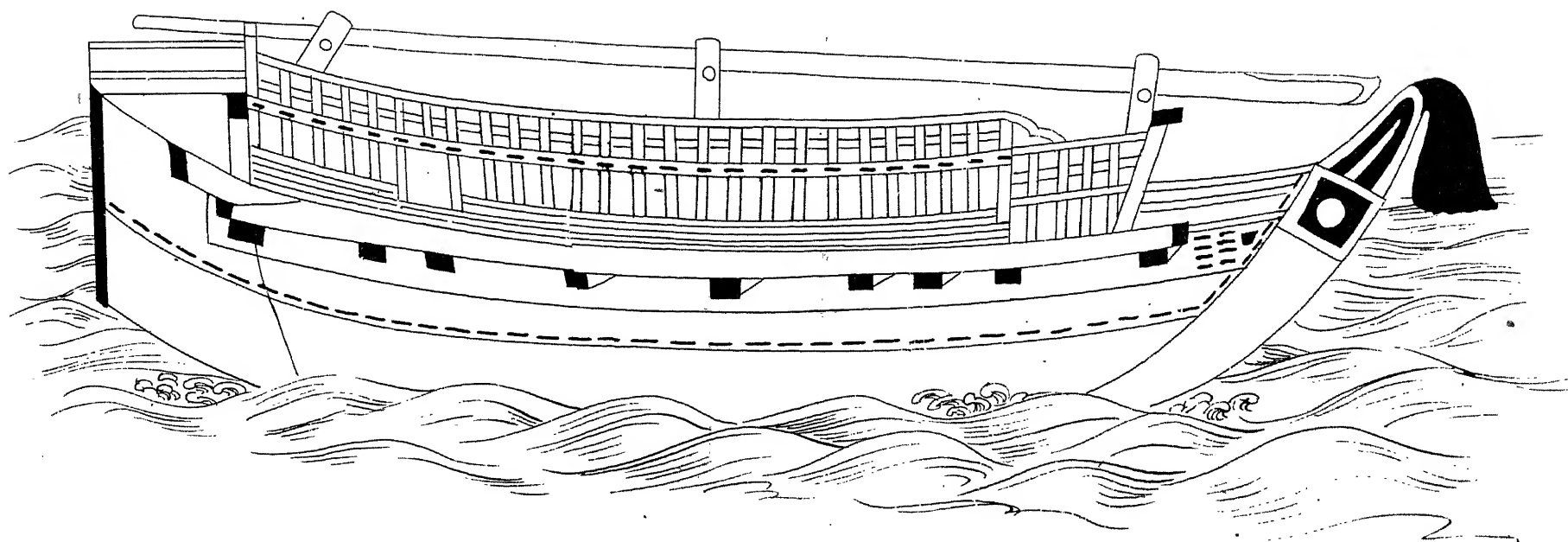
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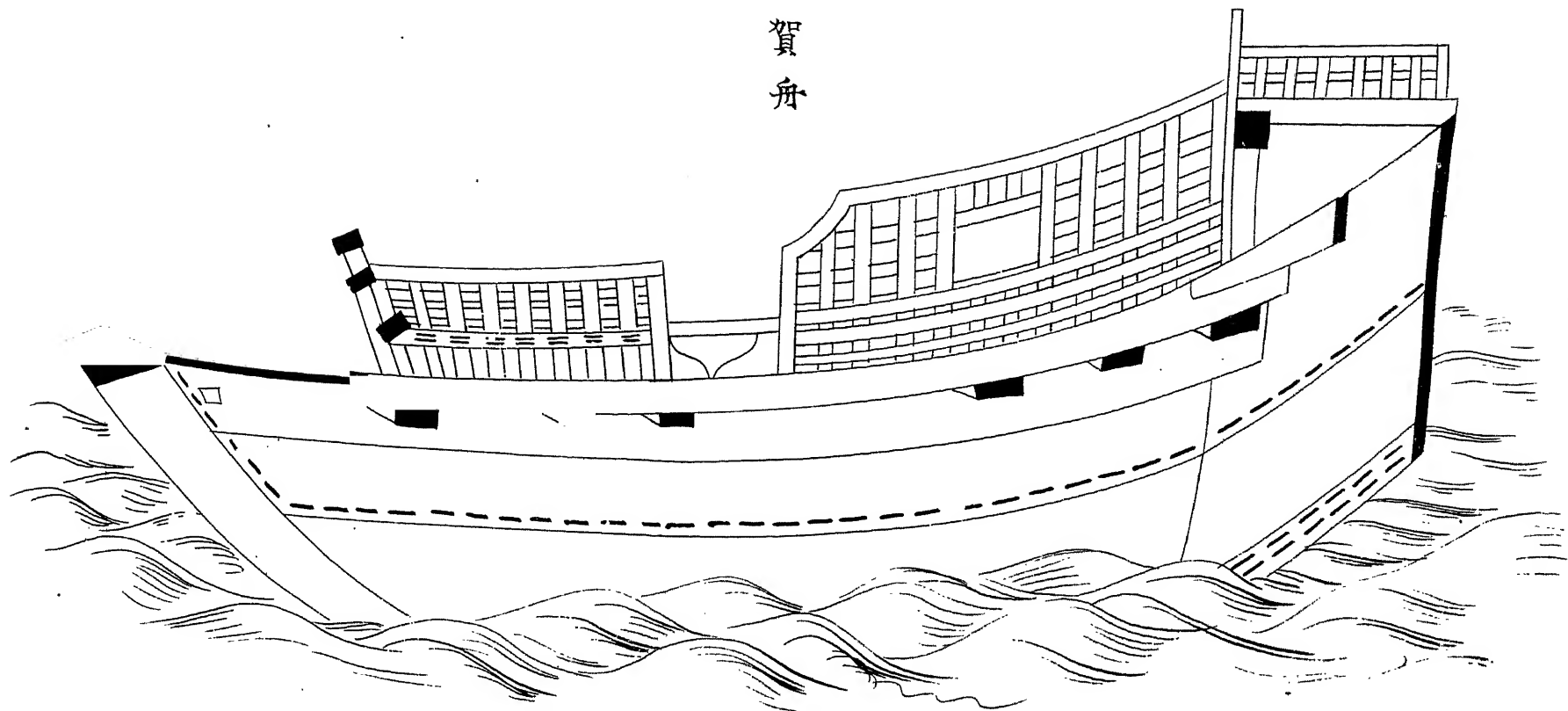
房
州
立
船



16

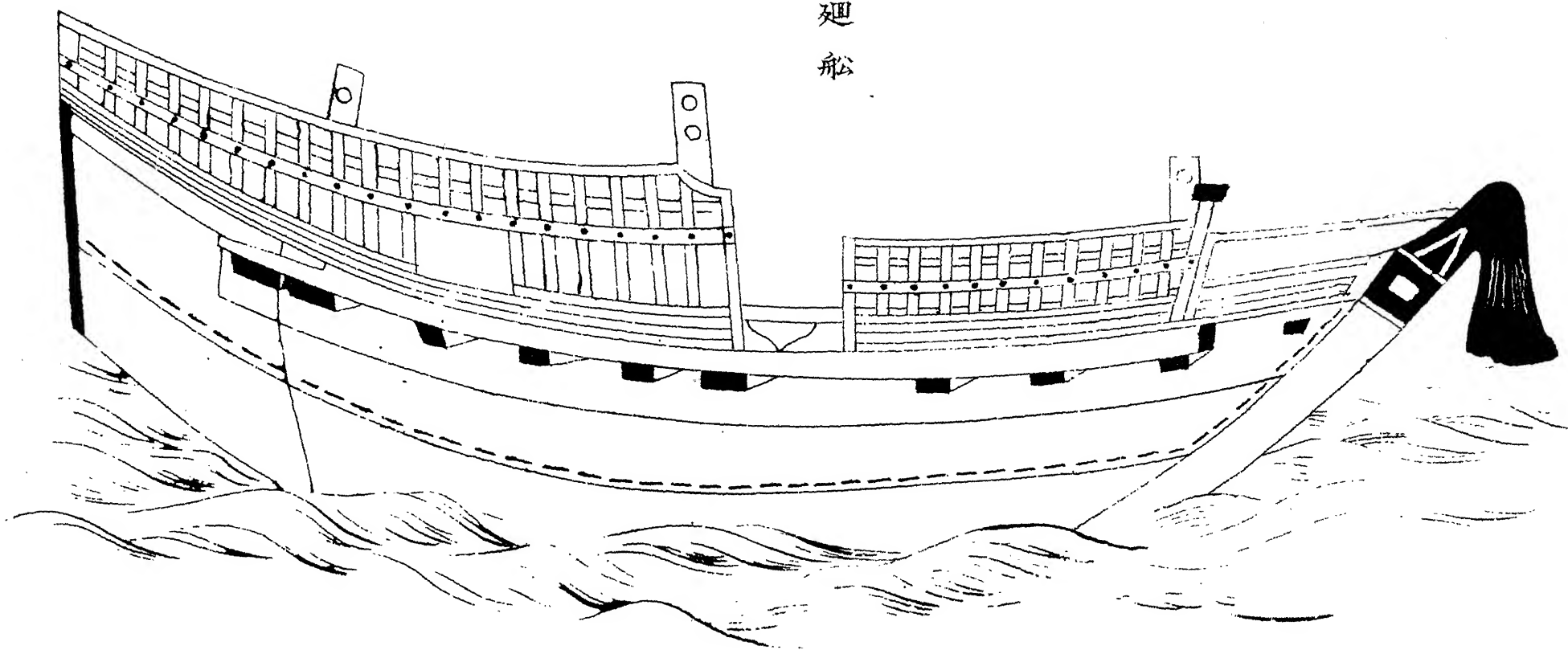
環
船



雜
賀
舟

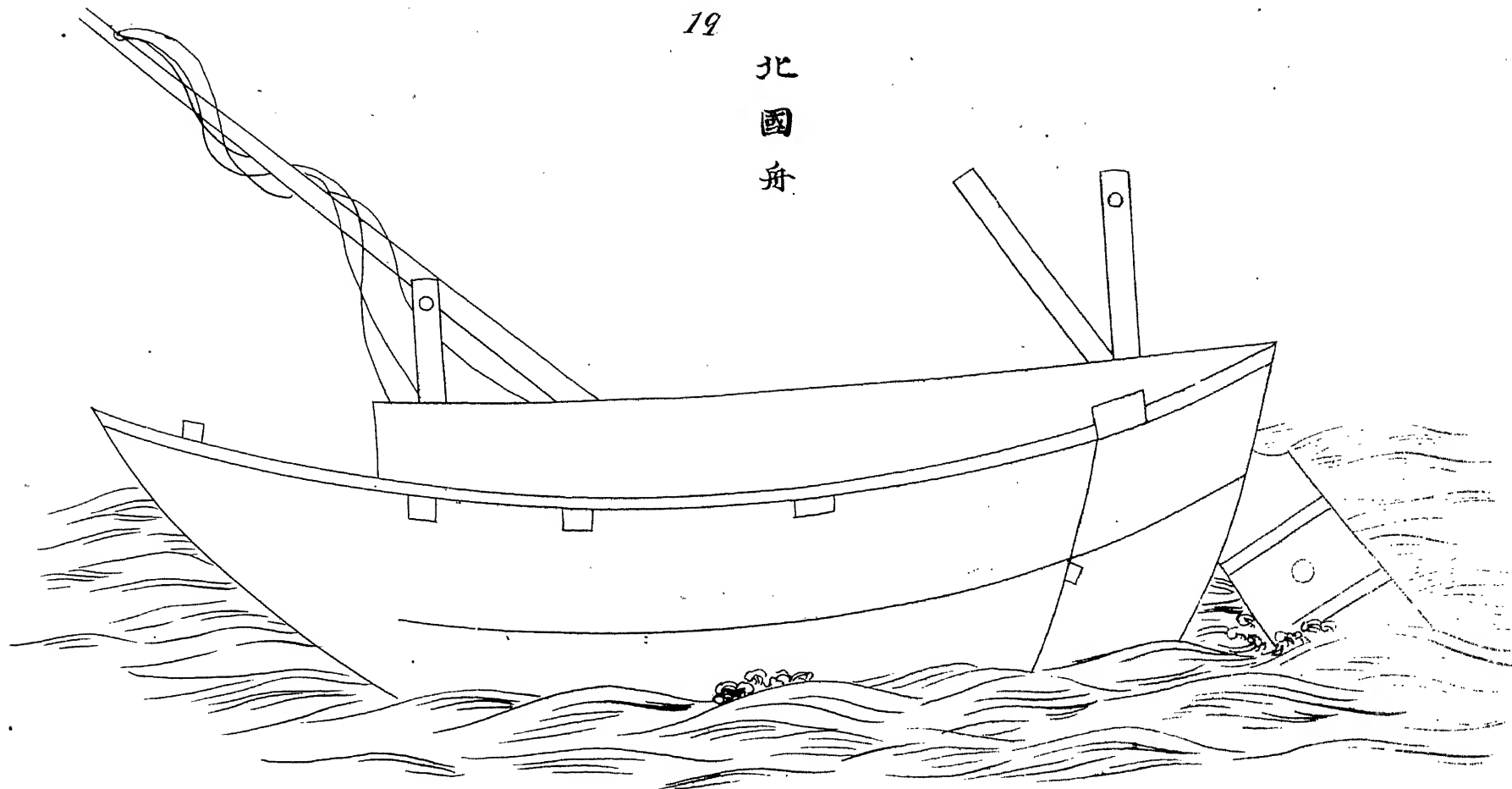
18

押廻船

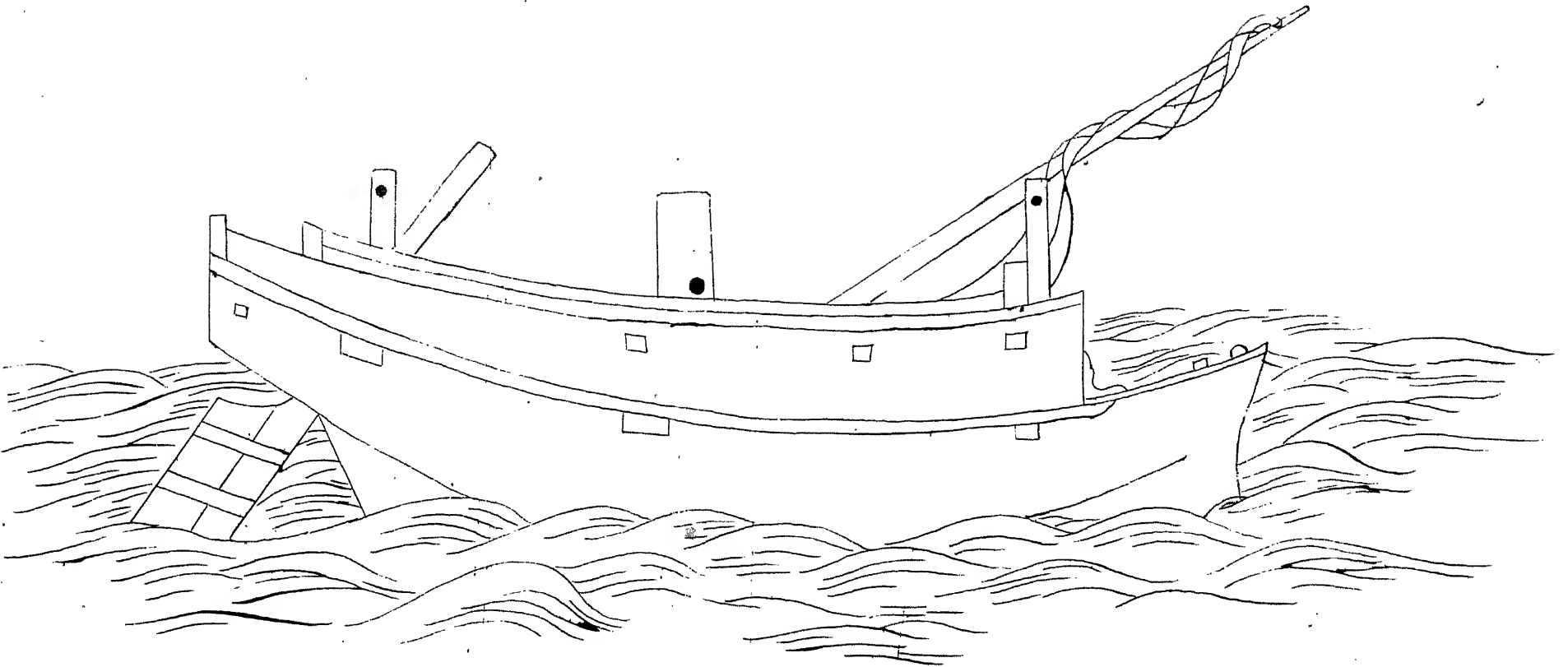


19

北國舟

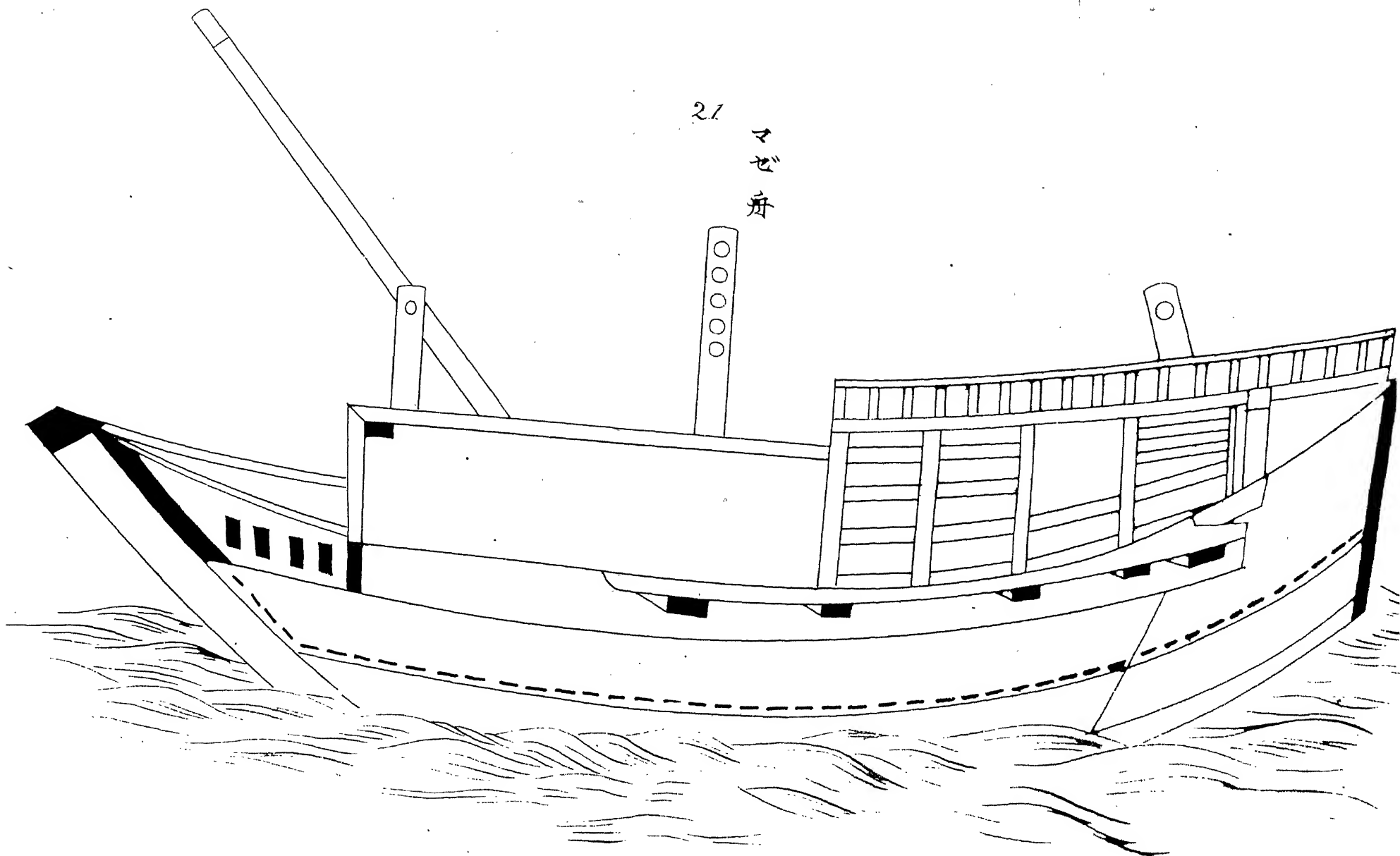


20 ハカセ舟

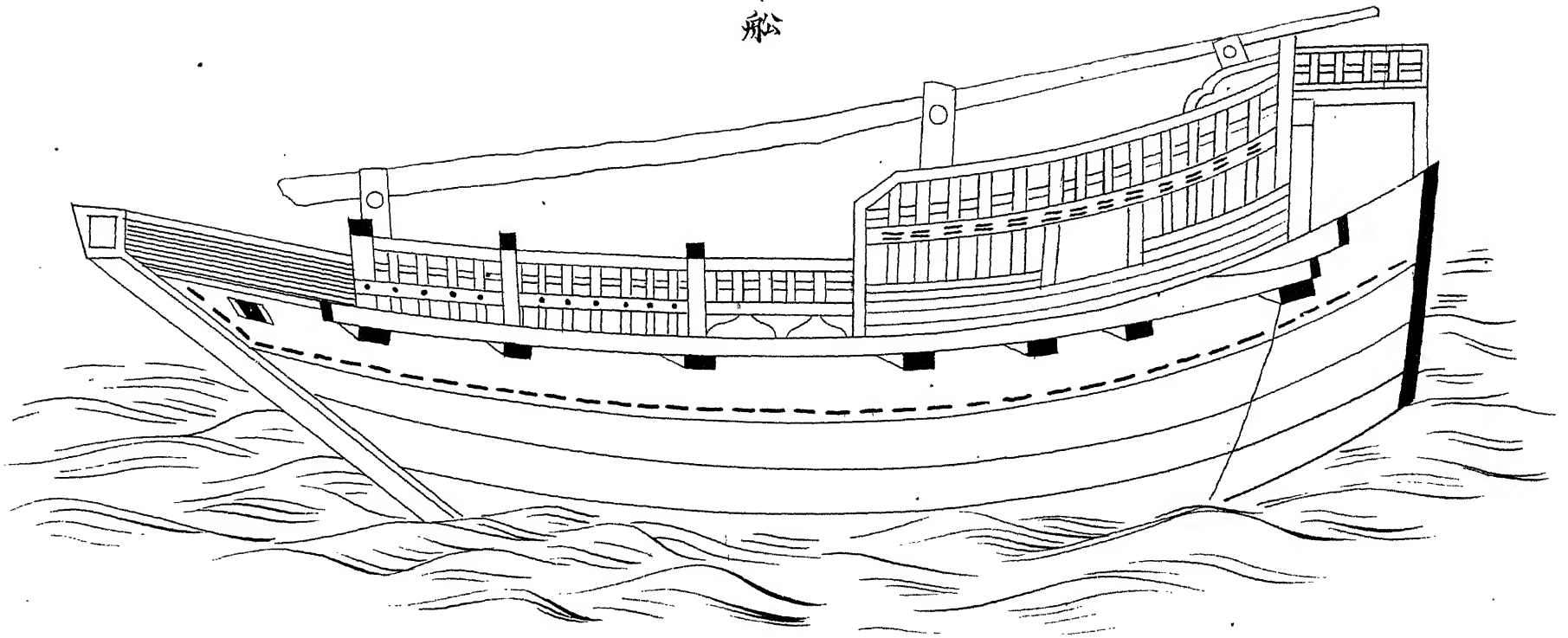


27

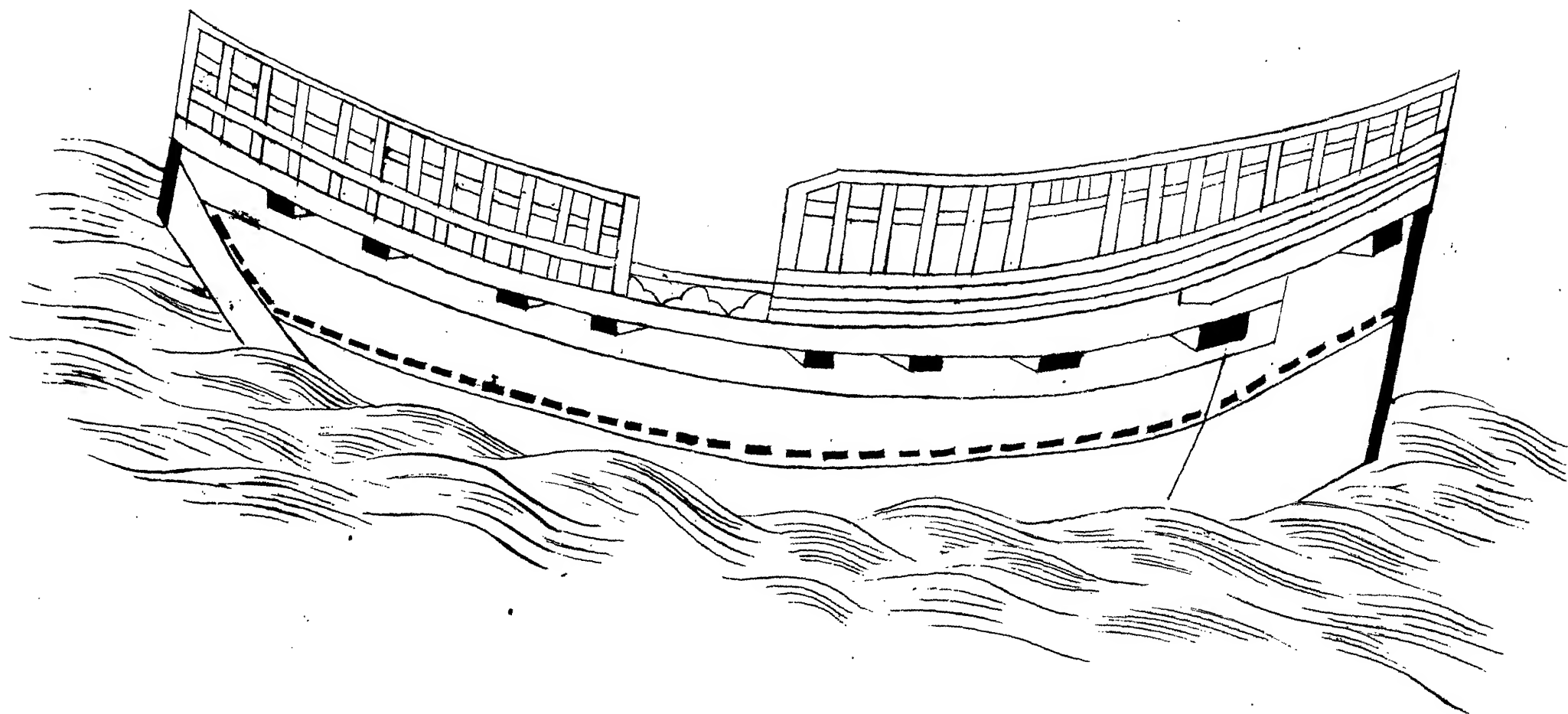
マゼ
舟



21 アザツテ—船



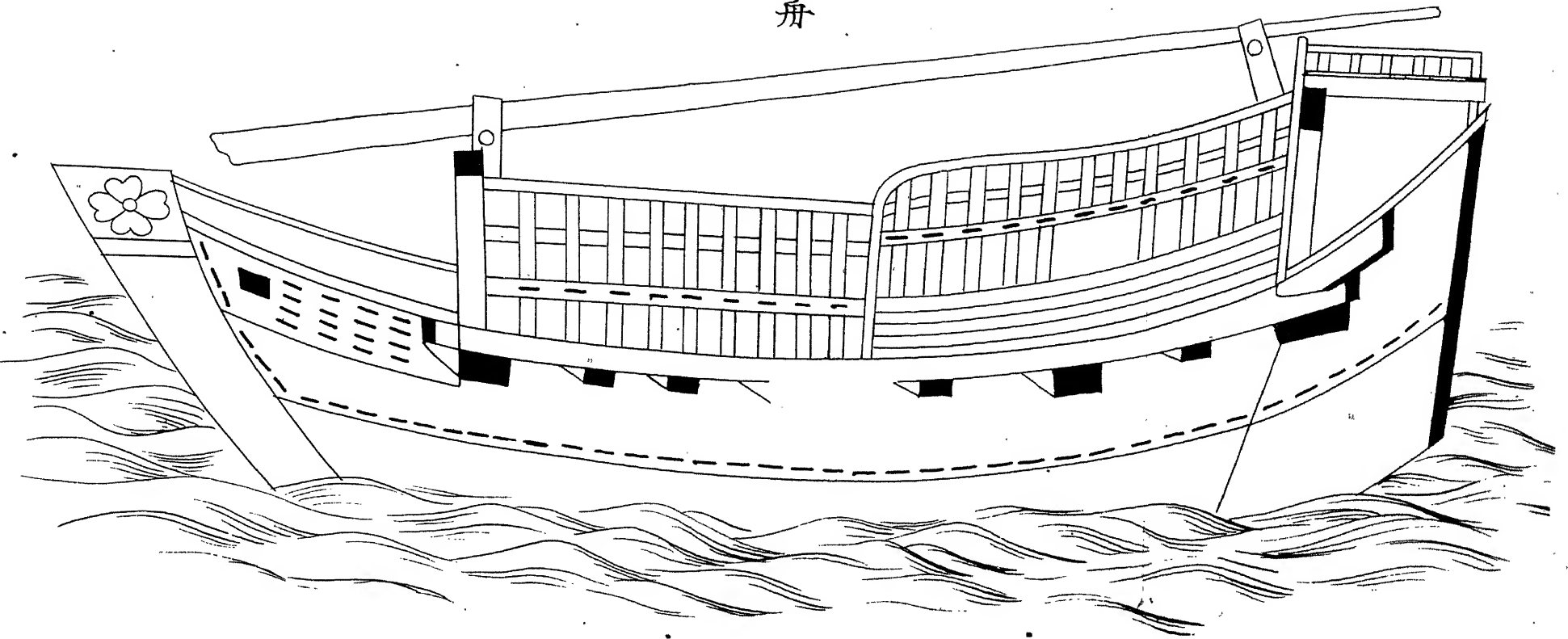
23. 二
形
船





22

アダテ舟



The Government of the Restoration have found it no slight task to undo the evil caused by the unfortunate policy of its predecessors, who from 1636 to 1868 effectually interfered to prevent all maritime enterprise in Japan.

The history of the growth and development of the mercantile marine since the latter date is sufficiently interesting to merit a special treatment, but the fact that full particulars are easily accessible makes it needless for me to attempt to give it here.

AN AINO BEAR HUNT.

 BY BASIL HALL CHAMBERLAIN.

[The following version of a *Yūkara*, or Aino Recitation, formed part of a popular lecture on the Ainos, delivered by Mr. Chamberlain on the 16th March, 1887.]

THE BEAR HUNT.

Metlinks it must have been some five years ago, in the middle of the eleventh month, on a day when the snow was falling fast, that with my neighbours Usaragi of Mopet, Satonshige of Hashnaush, Yayokguru of Noyanush, Gomeki of Shimooi, Itarasara of Ush, and Pinakoro of Sakpet, altogether a company of six men,—we came to the house of Megayuki at Osarapet, and sat down to talk by the lighted fire. And, when we had gone in there and the talk was becoming lively, Sambas came in from next door, and likewise his younger brother Esharon came in to talk. And so we spent the rest of that day in Megayuki's house. Now, though the days are short, the nights are long. So we staid quietly, having pleasant talk; and I fell asleep at last along with the rest, as the fire burnt low. But afterwards I woke from the cold, and, on looking round, saw that Megayuki's little three year-old child Kiō had crept to the edge of the hearth, and was sleeping there; and, fearful that it might hurt itself if it fell in, I stretched out my hand, and pushed the child under its father's arm. But it woke at once and began to cry, so that I knew not what to do. The child's crying wakened all the other men. So the fire was re-lit and we fell to talking again, as the snow was piled up ever higher and higher, and all was desolate without. Then we consulted together, saying, "If the snow leaves off to-morrow, we will go bear-hunting." And we waited for the day to dawn; and all were glad at the prospect of fine weather to-morrow, because the snow-flakes were falling as big as hares. "Come along! we'll boil the rice!" said our host; and with these words he took out of

the rice-bag, which he had received in barter from the Japanese the year before, enough for nine men's rations for a day. He brought forth also some dried salmon which he had in store, and broiled some dried salmon-trout. Then we all ate a meal, and, after it, started off to the mountains behind Mopet and Osarapet. While we were on the way, the snow left off falling and the wind blowing, so that we climbed the mountain with joy, and cleared away the snow in seven places beneath the rocks, where we set our spring-bows in order, trimmed our poisoned arrows, and baited the places with dried salmon-trout, saying to ourselves: "Now all that we have to do, is to wait for the bear to come!" Then we huddled together. But the cold, which we had not felt while climbing the mountain-side and working, became unbearable as we stood quiet. The breath from each man's mouth froze, and hung like icicles from his mustache. Our hands and feet were numb with cold. The snow on our heads had frozen in balls among our hair, and hurt our heads so that we could not stand it. So we all took counsel together, and climbed up a peak where we collected dead wood, and kindled a fire, and warmed ourselves awhile. At last the sun rose, making our bodies feel more comfortable; and five of us,—Yayokguru, Gomeki, Pinakoro, Esharon, and Itarasara, in order to disturb the bears, were told off to wait in a shelter, under the rocks. So they separated from the others, and hid in the shelter under the rocks. As for the other four, Megayuki took the lead, telling the rest to follow him; and they divided up, and searched every hole and thicket. But the bears were hiding deep down on account of the cold. So the men were of various opinions, as to whether it were best to go in and drive them out, or to kindle a fire at the entrance and smoke them out. But I thought of a plan, which was to cut the branch of a tree and shove it into the bears' den, and then to hide and wait quietly to see what would happen. So, as we watched, there came two bears out of the den, with the branch in their mouths to throw it out. And, as we pelted them with branches of trees and with stones, they became furious, and made as if to come against us, growling fiercely twice or thrice, but merely shook themselves and retired into their den again. We all burst out laughing and, drawing nigh, again pushed the branch into the den, and again retreated and watched. This time three bears

came out with the branch in their mouths. So again we pelted them with stones and other things, and two of the bears ran back again into the cave. But one of them, more furious than ever, espied the place where we all were, and made for us with a tremendous growl. One and all, we fled in confusion. But, what with the deep snow and our numb hands and feet, we did not care to run far. So some of us climbed trees, and some faced the bear with hatchets and with axes. Again it went back into its den. "Oh! oh!" cried we, "'tis a pity. If only we had driven it back at once, it would not have gone in." So again we tried all sorts of means to anger the bears, whereupon the one that had come out first of all appeared again to attack us. But we, being prepared for it, came round on it in a body from behind, and tried to drive it to the spot where the poisoned arrows were fixed. But it would not go there, for all our driving; and at last, as we rushed hither and thither amidst the snow and under the shadow of the rocks, it disappeared from our sight. We were now at our wit's end, and all our consultation, all our search, was in vain. There was nothing more to be done with *that* bear. So off we went to another den, distributing our men in the way most likely to drive out another bear. This lasted for some time. The place being one famous for its bears, a large bear was next suddenly driven out, and was seen to be a she-bear. Gently did we draw nigh to her from afar, and pleasant was the driving of her towards the spot where our spring-bows lay stretched. The bear was perhaps hungry, but she was sly too; and it took long to get her to the spot where lay the bait of salmon-trout. At last she put her paw upon it. The bow-string twanged, and the arrow struck her in the loins. Instantly she started with affright, became furious, rushed round and round in the snow, biting stones and trees to pieces in her pain. Meantime it was for us, who had climbed trees and hidden behind rocks, to let her rage as long as possible, and not to draw nigh and kill her till she should be nearly tired out. But Pinakoro, one of five who had hidden behind the rocks, showed himself too soon. The wounded beast espied him, pursued him with frenzy, crunched him with a single crunch, and Pinakoro fell to the ground, before the rest of us, with difficulty, could reach the place. Ah! 'twas indeed too cruel a sight! The bear, too, that had been so mighty, gradually lost her strength,

now falling down, now getting on her legs again and trying to escape. So, while three of the men staid with Pinakoro, the other six surrounded and attacked the bear, which, great strong she-bear that she was, was soon struck and killed. Great was the joy of all of us as we gathered together ; but the sad part of it was poor Pinakoro's death. His breath was gone, and would not come back, for all that we lifted him up and pressed him in our arms. 'Twas piteous to see his wounds. He had been bitten in the arm, and the bone had been broken. There were two wounds in his back, one in the neck, one in the knee. Oh ! how cold it was ! And the sadness which filled our eyes with tears at witnessing his lamentable end, left us no appetite for our midday meal. So our company all brought the bear home, three of them carrying Pinakoro's corpse ; and we all returned to Megayuki's house, where to bury the corpse was the first thing we did. How sorry, too, could we not but be for Karinki, his weeping widow !—However, leaving that aside, we skinned the bear, took out its liver, cut the flesh up, and carried part of it to the Japanese office, getting food and rice-beer in return. Then we invited all the Aiuos of the neighbourhood, and treated them to the prize we had found in the snow. All through that day and on into the night, all was feasting and merriment. But in the midst of our revels, suddenly there rose up before us the recollection of dead Pinakoro, of how he had been in health till noon of this very day, of how, if things had not happened so, he would have been drinking with us at that very moment. Then, as there came over us the thought of his widow Karinki's woe, the rice-beer and the bear's flesh lost their delicious savour. The absence of that one man from the feast made it taste nasty to all the rest ; and we fell a-talking together, and there was not one of us but wept. There is no joy in a feast without noise. Our talk turned to the subject of death, of how the father of such and such a one had been eaten at such and such a time, of how so and so's child had died at such another time. At last the day dawned, and first one left, then another, till at last none remained but we companions of to-day. Such is the way of the world. To the joyous feast succeeds sorrow, and even this is now an old story.

THE FEUDAL SYSTEM IN JAPAN UNDER THE TOKUGAWA SHŌGUN.

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For the origin of Feudalism in Japan we must look back to the innovations introduced by Yoritomo into the system of government in the year 1192. Up to that time the Governors of Provinces, who were termed *Kokushi*,¹ were chosen from the *Kuge*, or Court Nobles, and received their orders directly from the Court at Kyōto. They were appointed usually for a term of years, and at the expiration of this period of office were either transferred as Governors to other provinces or returned to Kyōto. They were thus simply the executive officers of the Crown. Yoritomo replaced these civil governors by military governors, selected from amongst his own adherents, who took their orders from him as Shōgun (or Generalissimo of the Forces) and, following out the system of militarism which it was his object to introduce, he at the same time gradually established military sub-prefects in the place of the civil officers who had formerly been in charge of each district.

The system thus founded by Yoritomo was continued on the same lines by his successors, the Hōjō Regents and the Ashikaga Shōguns, but with this difference, that they lacked the firm hand of the Minamoto Shōgun. As a natural result the military governors gradually grew more and more independent, and the long era of civil troubles which

¹Pronounced *Ko-ku-shi*.

commenced with the Court feuds of 1467, and during which Japan may without exaggeration be said to have been without any government at all, doubtless furnished the opportunity for their final transition from the position of Military Governors to that of Hereditary Chieftains.

The name given to the Military Governors by Yoritomo was *Shugo*, which means "Protector." The date when they reassumed the title of *Kokushu*, or Lords of Provinces, which was the term originally applied to the *Kuge* Governors appointed by the Court at Kyōto, is not clear. But it is not unreasonable to suppose that this change of title occurred during the short period subsequent to the overthrow of Takatoki, the last Regent of the Hōjō line, about the year 1333, when the Government of the country reverted to the Emperor and the *Kuge*. By this time probably the Military Governors of Yoritomo's creation had gained such a strong footing in their respective provinces, that the Court was satisfied to leave them in possession, stipulating only for the change of appellation which should denote their dependence on the Emperor and not on the Kamakura² Shōguns.³

It must not be supposed that all the feudal houses whose names are famous in later Japanese history had their origin at this time. It must be remembered that, although the troublous times to which I refer, when the nation suffered the evils attendant upon a weak Shōgun and a still weaker Court, were favourable to the creation of an independent nobility, the same causes operated in a contrary direction. During the incessant feuds which were waged, many a fief was lost and won; no chieftain could feel quite secure in his dominions, since the sword was the only recognized title to possession, and the records of even the most powerful families which have survived until recent times show singularly chequered careers. But though individual fortunes might fluctuate, the system itself survived; neither Nobunaga probably, nor Hideyoshi, great as was their success in restoring the central authority, could, had they even wished to do so, have disturbed it without undermining the whole fabric of society, and when Ieyasu took the reins of Government in

² So-called because the seat of administration was at Kamakura.

³ Later on the title of *Kokushu* was reserved specially for the 18 largest *Daimyōs*, the rest being called *Ryōshu* or *Jōshu*.

hand he was content to introduce such modifications into the feudal system, such as he found it, as enabled the Shōgunate to govern in security.

The author of "The Mikado's Empire," in his valuable and interesting account of the growth of Militarism in Japan, speaks of Ieyasu's administration as "the perfection of duarchy and feudalism." With regard to duarchy, he is probably correct, but his remark as applied to feudalism may give rise to misapprehension. If by "the perfection of feudalism" is meant simply the systematization of the military form of government as dominated by the Tokugawa Shōguns, the term is not inappropriate; but if the idea intended to be conveyed is that, under Ieyasu the feudal barons reached the zenith of their greatness as independent territorial magnates, then I think that the expression is altogether misleading. The golden age of feudalism in Japan was about the middle of the 16th century. At this period Mōri of Chōshū was lord of no less than ten⁴ provinces, Chōsokabe was master of Shikoku, and Nobunaga governed the districts round the Owari Gulf; further east, Takeda of Kōshū and Uesugi of Echigo had undisputed sway over large tracts of country, while Kyūshū was practically divided between Ōtomo of Bungo, Ryūzōji of Higo, and the Shimazu family in Satsuma. The influences at work before the regencies of Nobunaga and Hideyoshi all tended towards decentralization. The movement was checked by Nobunaga; Hideyoshi did not rest until he had broken the power of the local potentates, and made them bow to the authority of the Central Government, and Ieyasu completed the work of his predecessors and welded the whole empire together under an administrative system which, while respecting the feudal rights of each *daimyō*, established the supremacy of the Shōgunate, and which was therefore a sort of compromise between local autonomy and centralization.

The study of the details of feudalism, as it was before the time of Ieyasu, is rendered almost impossible by the difficulty of obtaining reliable information on the subject, and also by the unsettled and ever-changing fortunes of the various feudal barons. We must be satisfied

⁴ This must not be taken too literally. As a matter of fact he owned Nagato, Suwō, Aki, Bingo, Bitchū, Iwami, Izumo, Hōki, the island of Ōki, and portions of Chikuzen and Buzen.

with an examination of the leading features of feudalism as it was systematized by Ieyasu and his successors. Here first we find ourselves on solid ground; but in the course of our examination we shall do well to bear in mind that although the feudalism which Ieyasu left behind him differed in some of its leading characteristics from the feudalism of the day of Nobunaga, later feudalism had much in common with that which preceded it, and that, while much was undoubtedly changed by the Tokugawas, still more was left unchanged. The changes that were made affected principally the relations of the *daimyōs* to the Shōgunate, and were not changes in local laws and customs,—reverence for existing institutions being thoroughly a Tokugawa doctrine,—and therefore much that we read of concerning feudalism under the Tokugawa Shōguns must be taken as applying to feudalism generally throughout Japan, whether of earlier or later growth.

Before Ieyasu's time the *daimyōs* of Japan were divided into three classes, namely, *Kokushu*,⁵ lords of provinces, *Ryōshu*, lords of territories, and *Jōshu*, lords of castles. Strictly speaking, only those territorial nobles who were *Kokushu* or *Ryōshu* had a right to the title of *daimyō*, the *Jōshu* being termed *shōmyō*; but practically this distinction was not adhered to, the nobles of all three classes being equally called *daimyōs*.

The difference between *Kokushu* and *Ryōshu* was one of rank only, and was not determined by amount of revenues drawn. As between these two classes and the *Jōshu*, the case was otherwise. Here the distinction was entirely regulated by the amount of revenue, all those whose revenues fell short of 100,000 *koku* coming under the class of *Jōshu*.⁶

The number of *daimyōs* who were dispossessed of their estates by Ieyasu was considerable, but he recognized the distinctions above

⁵Pronounced *Kokushi*.

⁶In some cases these *Jōshu* were in a position of complete dependence upon the *Kokushu* of the Province in which they held their lands. They were in such cases called *Fuyō* (附庸) *Daimyō*, or dependent *daimyōs*. There were in all only eight of these *Fuyō Daimyō*.

mentioned. The distribution of the feudal aristocracy as regards the three classes in question, when Ieyasu had established his position as Shōgun, was as follows:—

There were 18 *daimyōs* of the rank of *Kokushu*. Five of these were in Kyūshū, namely the *daimyōs* of Satsuma, Hyōgo, Hizen, Chikugo and Chikuzen; Shikoku furnished two, the *daimyōs* of Tosa and Awa; there was one in Tsushima who took his title from the island, his family name being Sō; while the remaining eight, the *daimyōs* of Chōshū, Aki, Bizen, Ōmi, Kaga, Mito,⁷ Ōshū, and Sendai held territories in the main island. The *Ryōshu* numbered in all 32, and the *Jōshu* 212.

Subsequently the number of *Kokushu* was increased, Ieyasu himself creating two new ones in Kishū and Owari; in later times there was a tendency to do away with these feudal distinctions.

Ieyasu created a fourth class, to which he gave the name of *hatamoto*. The number of *hatamoto* is doubtful, but it was probably not much under 2,000.⁸ Their position and revenues varied greatly, some being territorial nobles with revenues amounting to nearly 10,000 *koku*, while others held no territory and merely received annual incomes from the Shogunate, which in some cases were not more than 300 *koku* a year; some again held small fiefs in the province, while others occupied estates in the vicinity of Yedo. Seven of the provincial *hatamoto* were placed on the same footing as the *daimyōs* in regard to alternate residence on their estates and in Yedo, while the rest were obliged to reside permanently in the capital of the Shōguns. The former were called *kōtai-hatamoto*, to distinguish them from the rest, who were termed *hira-hatamoto*.

There was again another class, known as the *gokenin* or Shōgun's retainers, which owed its creation to Ieyasu. The *gokenin* numbered about 5,000, and formed a sort of intermediate class between the *hata-*

⁷The *daimyō* of Mito was compelled, soon after Ieyasu's appointment as Shōgun, to exchange his territories for others further north, his place being filled by one of Ieyasu's sons.

⁸Griffis gives the number as 80,000; but here he is in error, being probably deceived by the Tokugawa saying, a mere boast, that "the *hatamoto* numbered 80,000 and the number of the *gokenin* was not to be counted."

moto and ordinary *samurai*. Their incomes were small, ranging from 100 bags of rice a year downwards, and they were employed mostly to fill subordinate posts in the Government, either at Yedo or in the provinces,—in some district administered by the Shōgun.

Another change made by Ieyasu was the division of all *daimyōs* into two classes called respectively *fudai* and *tozama*. This distinction is thus described in one of the posthumous papers left by Ieyasu, which, like so many others of the same kind in Japan, are partly laws and partly ethical treatises. "The *fudai*,"—I am quoting from Mr. Lowder's translation,—“are those *samurai* who followed me and proffered me their fealty before the overthrow of the castle of Ōsaka in the province of Sesshū.

“The *tozama* are those *samurai* who returned and submitted to me after its downfall, of whom there are 86.”

As the total number of *daimyōs* of all these classes was, as we have seen, 292, the number of *fudai-daimyōs* was 176.

No less than 21 of the *fudai-daimyōs* were near relatives of the Tokugawa Family. Three of these, the *daimyōs* of Mito, Owari, Kishū, who were known as the Gosanke, or Three Shōgun's Families, took rank, as *Kokushu*, at the head of all the territorial aristocracy by virtue of their near relationship to the Shōgun, who, in the case of the failure of an heir in the direct line, was always chosen from one of the three. The other 18 all bore the name of Matsudaira, one of the four Tokugawa family names. It may be well to explain what these were. Tokugawa Ieyasu traced his lineage back to one Nitta Yoshishige, who took his surname from certain small estates which he held in the province of Jōshū. One of Nitta Yoshishige's sons received a grant of land in the same province and changed his surname to Tokugawa, which was the district in which his lands were situated. Another of Nitta's descendants adopted for the same reason the surname Serata. This last was the direct ancestor of Ieyasu. The sixth of the line of Serata squires, Arichika, having opposed Ashikaga Takauji, was forced to take

³The word “go” of course means literally “Honourable,” but as it was invariably prefixed to things belonging to the Shogunate, it practically signifies here “Shōgun,” and I have so translated it.

refuge in the province of Mikawa. There he was received into the family of Matsudaira. The family names therefore, to which Ieyasu could lay claim, were Nitta, Tokugawa, Serata, and Matsudaira.

Although the *Fudai Daimyōs* (the Gosanke, though *Fudai*, were, as I have explained, on a different footing) had one advantage over those of the *Tozama* class, in the fact that they were eligible for posts under the Government, and were therefore able to supplement their incomes by the gains of lucrative employments, in other respects their position was one of inferiority. None of them had the rank of *Koku-shū*. Like the *Tozama Daimyōs*, they were subject to the law of obligatory residence at fixed intervals in Yedo, but whereas the former administered their own territories, it was the exception for the latter to do so. When not acting as Governors of places or districts administered by the Shogunate, they were usually employed to administer territories belonging to others of their class, and might even be called upon at the pleasure of the Shōgun to make an exchange¹⁰ of lands with each other. Moreover the five leading *tozama*, namely those of Kaga, Sendai, Aizu (Ōshū), Chōshū, and Satsuma, though they ranked after the Gosanke, were in some respects on a higher footing. They were *Kyūakubun* or Guests, and on the occasion of their periodical visits to Yedo had the privilege of being met on the outskirts of the city,—at Shinagawa or Senji, as the case might be,—by a special officer, termed *Jōshi*, who was sent by the Shōgun to meet them, a similar ceremony taking place on their arrival at their respective *yashikis*.

The titles borne by *daimyōs* form a rather complicated subject. They may be divided into two classes: territorial titles,¹¹ which were the earliest, and official titles,¹² which were of later creation. The territorial title of a *daimyō* consisted of the word *kami* joined to the name of a province, and originally this title was taken, as was the custom also in many cases with family names, from the territories which he held. Thus the *daimyō* of Shinshū was called Shinano-no-kami, the

¹⁰ This was never done in the case of the *Tozama* except as a punishment for an offence.

¹¹ Known as *Kuni-kami*.

¹² Known as *Ryō-gwan*, and so called because the seat of Government was at Kyōto.

daimyō of Ōmi, Ōmi-no-kami and so on. The title of a *daimyō* therefore in early days had direct reference to the province in which his territory was situated. In the course of time, however, though this territorial title remained in general use, it by no means necessarily followed that there was any connection between the particular province mentioned and the territory actually held by a *daimyō*. This change in the significance of the title was due to several causes:—to the partition amongst several *daimyōs* of lands originally held by a single individual, to the removal of a *daimyō* to another part of the country, and to the formation of cadet houses. In the first case, instead of one *daimyō* of Musashi, for instance, there came to be three or four; in the second case the change of fief made no difference in the title; and in the last case, although the family name was invariably retained, there was no fixed rule as to the retention of the title, which often remained the same. This multiplication of similar titles led to much confusion, and in late years, by way of remedying this inconvenience, if, when a *daimyō* was appointed to the *Gorōjiu*, or Upper Council of State, it was found that an existing member bore the same title, the newly appointed Councillor was obliged to adopt another in order to distinguish him from his colleague.

This territorial title of *kami* was written with the character 守,¹⁸ and is thus to be distinguished from the two official titles of *kami*, which were written with the characters 頭 and 正, the latter being sometimes read *shō*.

The history of the other, or official titles, is this. When the administration of the country passed out of the hands of the *kuge* into those of the military class, the official posts formerly held by the Court nobles were filled by *daimyōs*, who accordingly assumed the official titles which were attached to those posts. The *daimyōs* who were thus originally appointed held the official titles merely during their tenure

¹⁸In three instances the title *kami* was not used by *daimyōs*. These three were the Provinces of Kazusa, Kōzuke (or Jōshū) and Hitachi (or Mito). The titles Kazusa-no-kami and Hitachi-no-kami were hereditary in the Imperial family, and were borne by Princes of the Blood. Consequently the *daimyōs* who took their titles from these three Provinces were styled Kōzuke-no-Suke, Kazusa-no-Suke and Hitachi-no-Suke, the character for *suke* being 介.

of office;¹⁴ but as time went on and successive changes occurred, the duties of these posts became merely nominal, until at last the titles became hereditary, and had no connection with the discharge of official duties.¹⁵

There were in Ieyasu's time in all about 60 of these official titles, which were held under the Tokugawa administration by both *Fudai* and *Tozama*.¹⁶ They were as follows:—

Dainagon	} Councillors of State.
Chūnagon	
Sai-Shō	
Sangi	
Chūjō	} Commanders of the Imperial Guard.
Shō-shō	
Jijū. Chamberlain.	
Naka-tsukasa-no-Taiyū	} Ministers of the Imperial Household.
Naka-tsukasa-no-Shōyū	
Kura-no-Kami	} Superintendents of the Imperial Storehouses.
Kura-no-Suke	
Nui-no-Kami	} Custodians of the Imperial Wardrobe.
Nui-no-Suke	
Takumi-no-Kami. Minister of Public Works.	
Shiki-bu-no-Taiyū	} Ministers of Ceremonies.
Shiki-bu-no-Shōyū	
Sa-hyō-e-no-jō	} Commanders of Imperial Guard.
U-hyō-e-no-jō	
Daigaku-no-Kami. Minister of Education.	
Uta-no-Kami. Minister of Music.	

¹⁴In the earlier days of the feudal system, some of the *kuge* occasionally assumed the territorial titles belonging to the *daimyōs*, but such instances were rare.

¹⁵It should be explained that each title was not limited to one individual. Many *daimyōs* had the same title.

¹⁶Before Ieyasu became Shōgun, these titles were arranged in order of seniority, and a *daimyō* might be promoted for meritorious services through each step up to the highest degree. Ieyasu himself passed through five grades, beginning as the simple *daimyō* of Mikawa without any title at all.

Sa-ma-no-Suke	}	Superintendents of Imperial Stables.
U-ma-no-Suke		
Gemba-no-Kami.		Minister of Foreign Affairs.
Mimbu-no-Taiyū	}	Ministers of the Interior.
Mimbu-no-Shōyū		
Ukon	}	Subordinate Ministers of the Interior.
Ukon-no-Daibu		
Sakon-Shōgen		
Katsue-no-Kami.		Finance Minister.
Hyōbu-no-Tayū	}	Ministers of War.
Hyōbu-no-Shōyū		
Daizen-no-Daibu	}	Superintendents of the Imperial Kitchen.
Daizen-no-Suke		
Oi-no-Kami	{	Minister charged with the duty of superintending the storage and issue of rice in the Imperial Godowns.
Tonomo-no-Kami.		Superintendent of the Palace Apartments.
Naizen-no-Kami.		Superintendent of the Emperor's Kitchen.
Uneme-no-Kami	{	Minister charged with the duty of superintending the women servants of the Palace.
Mondo-no-Kami	{	Minister of Water (whose duty it was to look after wells, etc.).
Danjō-no-Ōsuke	}	Ministers of Justice.
Danjō-no-Shōsuke		
Danjō-no-Chū	}	Judicial Officers.
Danjō-no-Tai-hitsu		
Danjō-no-Shō-hitsu		
Sakyō-no-Daibu ¹⁷	}	Governors of Kyōto.
Sakyō-no-Suke		
Ukyō-no-Daibu ¹⁷		
Ukyō-no-Suke		
Shuzen-no-Kami.		Assistant Minister of Imperial Kitchen.
Shuri-no-Daibu	}	Ministers of Repairs (to Palace.)
Shuri-no-Suke		

¹⁷ Sometimes simply *Sakiō* and *Ukiō*.

Hyōgo-no-Kami. Superintendent of Military Storehouses.

Saemon-no-Kami	} Wardens of the Palace Gates.
Saemon-no-Daibu	
Saemon-no-Suke	
Uemon-no-Jō	

Gyōbu-no-Taiyū	} Ministers of Punishments.
Gyōbu-no-Shōyū	

Kamon-no-Kami	} Minister entrusted with the duty of keeping the Imperial Palace and Grounds in order.
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As instances of the hereditary assumption of these titles, the cases of the *Daimyōs* of Satsuma, Chōshū, and Hikone in Ōmi may be cited. The title of Shuri-no-Daibu was hereditary in the Shimazu family, that of Daizen-no-Daibu in the family of Mōri, while Ii, the *Daimyō* of Hikone, was styled Kamon-no-Kami. In some cases too the official title was always borne by the Head of the clan, the territorial title devolving on the eldest son and heir. Thus the eldest son of the Mōri family was known by the title of Nagato-no-Kami.

It should be noticed that as long as a *Daimyō* was a minor he bore no title whatsoever, being called simply by his family name and what corresponds to our Christian name.

It must not, moreover, be supposed that both territorial and official titles were common to all *Daimyōs*. Some had both, others again had one and not the other, while many of the lesser *Daimyōs* bore no title at all.

The four highest official titles were never after, Ieyasu's time, held by *Daimyōs*,¹⁸ being reserved solely for the *Kuge*.

Dai-jō Daijin ¹⁹1st Minister of State.
Sadai-jin2nd Minister of State.
Udai-jin3rd Minister of State.
Naidai-jinCouncillor of State.

Besides the important changes made by Ieyasu in the feudal system by the division of the *daimyōs* into the two classes of *fudai* and *tozama*, and the creation of *hatamoto* and *gokenin*, he consolidated his

¹⁸ Except the *Gosanke*.

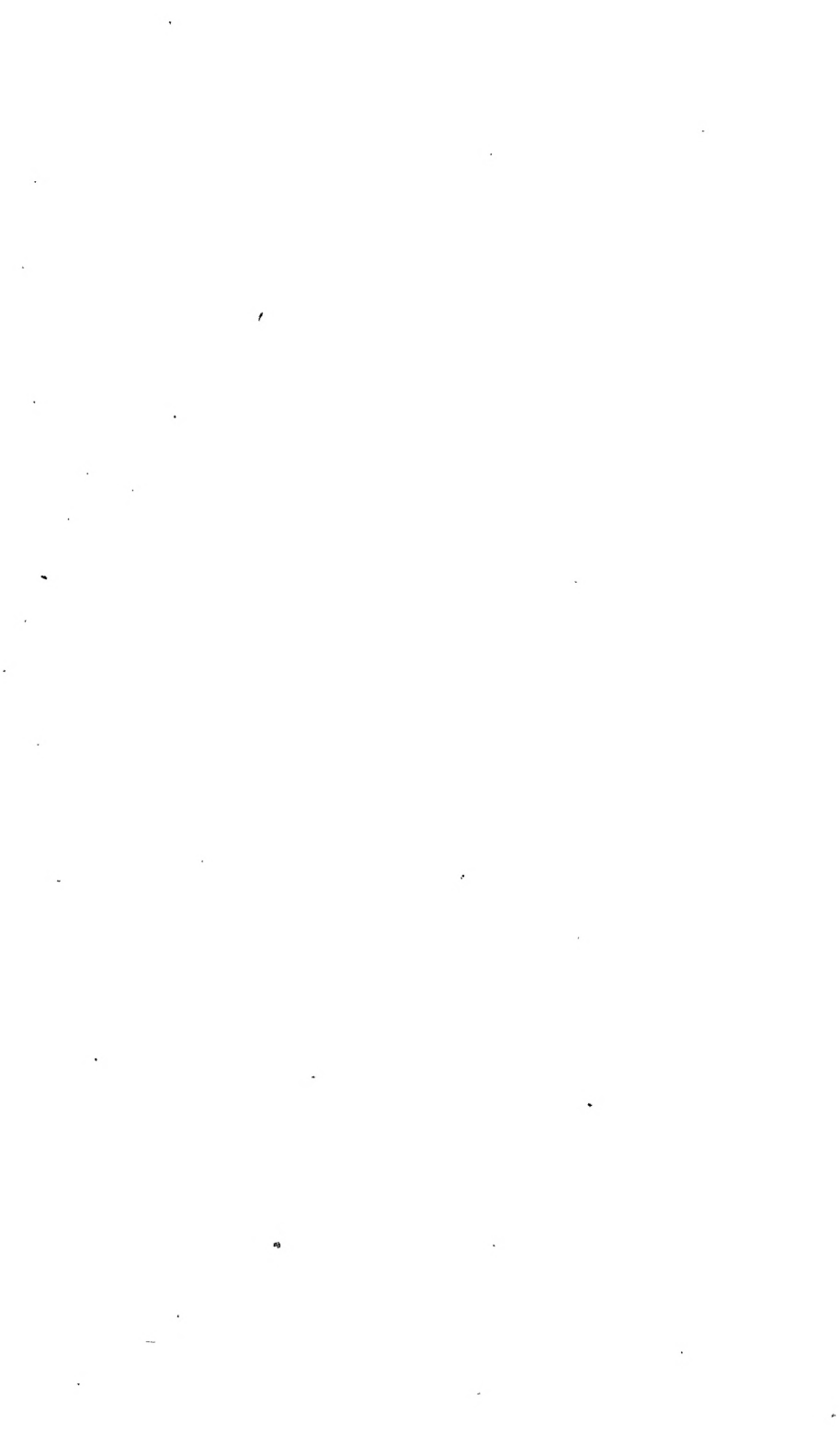
¹⁹ Sometimes the 1st Minister of State was called "Kwambaku."

power by other measures—such as the appropriation²⁰ of what were known as Crown lands, the confiscation of the estates of many *daimyōs* who had opposed him, which in some cases meant the annexation of whole provinces, the institution of the custom of annual presents by the *daimyōs* to the Shōgun, and of the system of the obligatory residence of the *daimyōs* during certain fixed periods in Yedo, and the exaction of military requisitions. These and other subjects, including the laws of the Shōguns, I shall hope to treat in subsequent papers.

²⁰In which he followed the example of Ashikaga Takauji, who considerably reduced the territorial possessions of the Emperor.

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"A book that is shut is but a block"

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